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**I**N some respects the political situation in the United States is without parallel in our history. Republican leaders fear defeat in the congressional elections; independent observers have no hesitation in predicting such defeat and in saying that the party in power confronts a grave crisis, if not a "smash-up." The Taft administration is being sharply attacked from many sides—by insurgents and progressives for alleged weakness, timidity, and failure; by conservative and moderate men for such hasty and crude legislation as the corporation income tax act; by others for its defence of the new tariff act, which is decidedly unpopular in the great West. The insurgents and the regulars find that it is idle to cry peace and compromise when there is no honest basis for either.

Perhaps one of the most significant commentaries on the political unrest and disturbance characteristic of the period may be found in a "poll" recently taken by the *Chicago Tribune*. It embraced twenty-six states west of the Allegheny Mountains, and resulted in eliciting the opinions of more than three thousand Republican editors and six hundred independents. The questions addressed by the Chicago newspaper to these editors related to the new tariff, to "Cannonism" and to their present choice for the presidency.

Here are the results of the poll in a nutshell: One editor in six favored Mr. Cannon for speaker in the next House; one editor in four approved the new tariff act; while

the voting on presidential timber is summed up in the following table:

Roosevelt .....	1,360
Taft .....	1,093
La Follette .....	197
Hughes .....	122
Cummins .....	65
Bryan .....	40
Pinchot .....	30
Cannon .....	14

This poll has been widely commented upon and even sober-minded editors who are not unfriendly to the Taft administration have declared that it indicates "a state of revolt" in the Republican party, as well as among those who have generally supported it since the days of the silver issue. The revolt, it is agreed, is against persons as much as it is against positions. There is not merely dissatisfaction with the tariff, with the trusts, with the tendencies in prices; there is not merely a demand for remedial, constructive and progressive legislation: there is also the feeling that new leaders are needed in Congress. There is distrust and fear of the old leaders, whose attitude toward the progressive policies has never been cordial or sympathetic. Why, many ask, is not the administration working with the insurgents and appealing for moral support to public opinion?

With such sentiments finding expression everywhere, the anxiety of the political circles with regard to the congressional pace at this session, already far advanced, is quite natural. Will Congress pass any of the important administration measures? Already two of these have been indefinitely postponed—the federal incorporation bill and the Alaska bill. The measures that remain on the program for the session are these: The interstate commerce and railroad regulation bill; the bill to regulate the issuance of injunctions, and to provide for notice to the defendants in all cases except where irreparable injury is threatened; the bill to confer statehood on New Mexico and Arizona; the conservation bills, several in number; the postal savings bill, which has passed the Senate in a form which satisfies no one.

Which of these will pass at this session? And will any

pass in a form acceptable to the sincere progressives? Or will they share the fate of the tariff-revision proposition? Will they be disfigured by alleged amendments and "jokers?"

These are the questions the press and the voters are discussing with the utmost frankness, and they are questions calculated to give "pause" to the active politicians and the campaign managers.

There is no disposition in rational and sensible quarters to judge the Taft administration by the record of one year, but danger signals are up in all directions, and many expect early and sensational developments.



### Investigating the Increasing Cost of Living

The federal Senate has entered upon a thorough inquiry into the causes of the steadily rising prices of food and other necessities. A committee of the national House, legislatures, grand juries, the Department of Agriculture, and other public bodies have been investigating the same subject, and in due time we shall doubtless have abundant data thereon. It has been freely charged that the Senate investigation was ordered for a political and partisan purpose—namely, to prove that the new tariff is not the cause of the increasing cost of living. It also has been charged that it is intended to "exonerate" the trusts as well. But the terms of the Senate resolution are as broad and inclusive as they could possibly be made, and the inquiry cannot be directed or manipulated for any particular purpose.

That any investigation by the committee would offer the prospect of an agreement as to the causes of the increasing cost of living there is grave reason to doubt. In a complex question of this kind majority and minority reports—several of the latter—are to be naturally expected. Nothing, moreover, is likely to change existing and fixed opinions as to the effect on prices of the increased output of gold; or the effect of high protection and particularly of the present tariff rates; or of trusts, combinations, agreements in restraint of trade; or of the crude and antiquated

farming methods that are still in use throughout the country ; or of the waste and extravagance, public and private, generally charged against the American people, including the poorest wage-workers.

However, a searching and honest inquiry, conducted in a scientific spirit, rather than for the purpose of white-washing this or that tariff, or of lending support to a foregone conclusion, cannot fail to yield instructive information. If the politicians do not make use of such information, impartial and serious thinkers are certain to do so.

It may be that no "remedies" will be proposed by the committee, or that it will suggest the old, familiar remedies that are devoid of immediate relief. Even now it is urged that more and better farmers and fruit-growers, more attention to the production of staple commodities, would do more than all other things combined to solve the problem of the cost of living. To this all assent, yet iteration and reiteration of this proposition will not lower the price of a single commodity. It will take decades to graduate an appreciable number of scientific farmers, to increase substantially the number of public and private agricultural stations or of such experimental farms as several railroads have purchased and established. Meantime the question is becoming urgent and acute ; it is entering practical politics and changing votes. It is causing strikes or threats of strikes, workmen demanding higher wages to enable them to live decently and save something for old age. A panic has even been predicted by some economists as the result of the high cost of living.



### The "Short Ballot" Movement

Several months ago, in connection with the question of direct nominations at primary elections, the advocacy by some thinkers of "the short ballot" was referred to in these pages. At that time the phrase was understood by but few, while the idea it expressed had only a handful of



supporters. Today there is a real movement in many parts of the country for "the short ballot," and it is steadily gaining adherents in all parties and among all schools of political thought. Bills and even resolutions for constitutional amendments have been introduced in the interest of the short ballot; meetings have been held to promote the reform; weighty articles have been contributed to scientific periodicals to explain its necessity and its consonance with democratic principles.

It is desirable to explain here more fully the significance of the short-ballot proposition. We quote from a call for a national conference that was issued in January, and which resulted in the organization of an influential society for the furtherance of the short ballot, the following clear exposition:

The dangerously-great power of politicians in our country is not due to any peculiar civic indifference of the people, but rests on the fact that we are living under a form of democracy that is so unworkable as to constitute in practice a pseudo-democracy. It is unworkable in that:

First, it submits to popular election offices which are too unimportant to attract (or deserve) public attention; and

Second, it submits to popular election so many offices at one time that many of them are inevitably crowded out from proper public attention.

Many officials, therefore, are elected without adequate public scrutiny. Moreover, when many offices are to be filled by election at one time the people are forced to make use of ready-made groups of candidates or "tickets" and to delegate to specialists the elaborate business of making up those tickets. The officials so chosen owe their selection not, in actual practice, to the people, but to the makers of these party tickets who thus acquire an influence that is capable of great abuse.

The "short ballot" principle is:

First, that only those officers should be elective which are important enough to attract (and deserve) public attention; and

Second, that *very few* offices should be filled by election *at one time*, so as to permit the voters themselves to make an intelligent choice for every office, based on adequate and unconfused public examination of the candidates.

The short-ballot principle is applicable to all political divisions—states, counties, cities. The needless multiplication of elective offices makes neither for democracy nor for honesty and efficiency. Voters, unduly burdened, become indifferent or blindly follow the dictation of bosses

and machines. Huge ballots, with scores or hundreds of names, are never voted intelligently—not even by the most educated and conscientious of men. Fewer names will mean greater discrimination and greater responsibility, while proper popular control of elective officials can be secured, or even increased, by means of the referendum, the recall, express limitations of power in certain directions, and so on. Commission government involves the short ballot, of course, but the latter can be adopted under any form of administration. It may be added that the success of municipal government in England and on the continent of Europe is attributed by some writers, in part, to the short ballot, although there are other and more important differences between old-world municipal and county administration and American state and local government. In our federal system the short ballot already exists, essentially at any rate.



### The Boycott, Labor, and the Trust Act

It has been decided that the federal trust act cannot safely be amended either in favor of combinations of capital that only slightly restrain trade or in favor of the combinations of labor. The act was not originally supposed to apply to labor unions, but the Supreme Court, in a famous and stubbornly-contested boycott case—known as the Danbury Hatters' case—decided in a strong opinion that interstate boycotts were within the prohibitions of the act. An interstate boycott, it may be explained, is a boycott of any article of commerce produced in one place and shipped to, and sold in, other places.

Under the decision two hundred and forty-one members and officers of the hatters' union have been found guilty of attempted restraint of trade, of deliberate boycotting in many states of a firm of hat manufacturers, and ordered to pay \$74,000 in damages to the boycotted firm. This sum, complained of by the defendants as excessive, is automatically tripled by the terms of the Sherman trust act, and

this fact has alarmed all the federated unions of the United States. No union treasury, say the labor leaders, is safe henceforth, and no officer or active member of union is safe from an attack on his own personal savings account.

Congress has been appealed to more than once to modify the trust act so as to exempt from its provisions mere combinations of labor—combinations that exist for the purpose of protecting wages and standards of workmen's living, and of improving the conditions of labor. But the objectors to such legislation argue that the act does not weaken unionism for any legitimate purpose, being, as construed by the courts, directed only at boycotting, which should not and would not be legalized by Congress. In many quarters, indeed, the decision in the hatters' case has been hailed as the crushing blow to boycotting in the United States—to boycotting by employers as well as by employes associated in general organizations. In New York an injunction has been issued by a state court restraining an attempted boycott of union workmen in the building trade by an employers' association, and of course blacklisting is merely another name for boycotting.

The importance of the hatters' case justifies the following quotation from the Supreme Court's opinion, which states the facts and the issues:

Defendants were engaged in a combined scheme and effort to force all manufacturers of fur hats in the United States, including the plaintiffs against their will and their previous policy of carrying on their business to organize their workmen in the departments of making and finishing in each of their factories into an organization, to be part and parcel of the said combination known as the United Hatters of North America, or as the defendants and their confederates term it, to unionize their shops with the intent thereby to control the employment of labor in and the operation of said factories and to subject the same to the direction and control of persons other than the owners of the same, in a manner extremely onerous and distasteful to such owners, and to carry out such schemes, effort, and purpose by restraining and destroying the interstate trade and commerce of such manufacturers by means of intimidation of and threats made to such manufacturers and their customers in the several States of boycotting them, their product, and their customers, using therefor all the powerful means at their command as aforesaid until such time as from the damage and loss

of business resulting therefrom the said manufacturers should yield to the said demand to unionize their factories.

The question has been raised whether this language would not apply to sympathetic strikes—which some courts have held to be boycotts—and even to ordinary general strikes ordered and conducted in such a manner as to affect interstate commerce. Such strikes, it is true, have been upheld in the past by federal courts, but would not some judges find in the hatters' case a basis for a different view? At any rate, the apprehension is great enough to have led to talk about the formation of a labor party modeled on that of Great Britain, where labor occupies a strong political position and generally obtains the legislation it desires earnestly enough to fight for it in parliament and in electoral campaigns.



#### Two New States for the Union?

At this writing it seems probable that "the statehood bill," which has passed the national House, will also pass the Senate, in spite of the opposition which is known to exist thereto. The bill confers statehood on New Mexico and Arizona respectively, the demand that the two territories shall be united and given joint instead of separate statehood having been finally withdrawn in obedience to local public sentiment and western sympathy with it. The administration and the Republican party are committed by the national platform to the separate statehood idea, and further opposition in the Senate would secure nothing except a little additional delay.

The admission of the two communities named into the Union will leave United States without any "contiguous" "territories." Hawaii will be the only regularly organized "non-contiguous" territory. Alaska has no territorial status and how it is to be governed henceforth is an open and troublesome question. The bill favored by the President, which provides for a legislative commission, has been

dropped for the present, but even the senators who insist on following "American traditions and ideas" in Alaska do not all contend that full territorial government for it is advisable at once. Porto Rico will not soon become an American territory, and as to the Philippines, their future is admittedly uncertain.

Oklahoma is the newest state in the Union, the forty-sixth, and when she was admitted, her population exceeded 1,400,000. It was the largest territory ever received into the Union as regards population. Some western and north-western states had at the time of their admission very small populations—under 100,000. They were also undeveloped industrially and otherwise.

These facts must be taken into account in passing judgment on the pending statehood bill, which some serious periodicals have severely criticised. The present population of New Mexico is estimated at 230,000, and that of Arizona at 157,000. Discussing these figures, *The Outlook* said recently:

New Mexico has less than half the population of Baltimore, which is but a single city in one of the smallest of the Eastern States, and several thousand less than the city of Newark, New Jersey; and Arizona has a population many thousands less than Rochester, New York, and many more thousands less than Providence, Rhode Island, which is a city in the very smallest of the Eastern States. The fact that these two States will bring four new Senators into the United States Senate, having a combined vote equivalent to the vote of Senators representing sixteen millions of people, is not to be contemplated indifferently. The fact that small communities can now veto legislation demanded by an overwhelming preponderance of the American people affords no argument for making such minority veto still more impregnable. It has been said with incredible gravity that because there are such States in the Union as Wyoming, with a little more than a hundred thousand population, and Nevada, with less than fifty thousand, therefore Arizona and New Mexico are "entitled" to Statehood. No Territory, however populous, is entitled to Statehood. The only powers entitled to determine whether a Territory shall enter the Union as a sovereign State are those States that already compose that Union. If it will be an advantage to the Union for Arizona and New Mexico to help govern the rest of us, the burden of proof is on them to show that it will be. So far they have not provided any such demonstration.

Many men in public life sympathize with these views, but the people of the two territories, and of several west-

ern states, feel that it would be unfair to apply stricter tests and higher standards to the only remaining "contiguous" territories than were ever applied before. They hold that the policy which admitted Montana, Idaho, Wyoming, Nevada, Utah, and other states is safe enough and good enough today. It is practically certain that if the people were consulted as to the matter, they would overwhelmingly vote for the admission of the two territories and the rounding out of a historic policy.

Aside from population, the statistics of New Mexico and Arizona indicate rapid development and advanced conditions as to education, banking, agriculture, religious and cultural organizations, etc. The question whether they would elect Republican or Democratic governors or senators is of course too narrow and partisan to deserve serious consideration or to receive it—openly.



### Unemployment and Labor Exchanges

A system of free labor exchanges has been established in Great Britain under an act of parliament which all parties have accepted as a proper measure of social-reform legislation. There will be exchanges or branches in all important industrial centers, and the government has invited both the employers and the workmen to apply to these establishments for help. Men and women out of work will be registered without charge and put in communication with employers seeking "hands." Advances are to be made, at the discretion of the officials, to workmen who have no money to pay for transportation to places more than five miles distant from the exchange.

The opening of the first group of eighty exchanges was apparently attended with unexpected success. Thousands registered, and many employers sent in lists setting forth their labor needs. No taint of pauperism or "relief" attaches to these exchanges; they are described as part of the modern industrial organization, of the machinery for ad-

justing supply and demand in the labor market. That it is "socialistic" or paternalistic for the state to maintain such exchanges, to pay the cost of administration, to lend small sums to destitute men honestly seeking work and unable to pay railroad fare to places offering such work, few of the liberals or tories now care to assert. Unemployment has for some years been a very grave question in Great Britain, and all parties have had to wrestle with it. The liberals have even held out a promise of a plan of national insurance against involuntary idleness, and a beginning may be made in certain leading industries by the present parliament. Tory writers would have their party vie with and outbid the liberals in establishing such insurance against unemployment, though in Germany, Belgium and elsewhere the subject has been found extremely difficult and complicated.

The labor exchanges cannot create demand or increase employment; they can only facilitate the obtainment of such employment as exists by workers not living in the immediate neighborhood and not associated with strong and well-managed unions. When they have fully served their purpose and met every expectation, the larger and more serious problem of increasing unemployment will imperatively claim attention. Insurance must be paid for, and the state cannot assume the entire burden of its cost—assuming that it will assume any part at all. The ill-paid workers, the unskilled, the "casuals," cannot pay insurance against frequent unemployment, and the best scheme will not materially help them. What, therefore, will be the next step? Farm colonies, state enterprises like road-building, afforestation, etc., have been suggested, but these remedies involve heavier taxation, and the great middle classes do not favor them. The British Labor party is demanding the enactment of a "right to work" bill, which would make it the legal *duty* of the public authorities to provide employment and wages to all able-bodied and honest men and women who are unable to find work. The socialists support this demand, holding that the time is ripe for such legislation, and that old-age pensions,



labor exchanges and similar reforms now established furnish ample precedents for it. But the majority of the moderates and liberals are not prepared to accept the radical principle of the "right to work" bill. They argue that it would entail waste, demoralization, pauperization of thrifty and self-reliant men and women, and oppression of the taxpaying classes. It is not probable that the labor party will press this bill in the present parliament, but the agitation in its behalf will be energetically continued.



#### Suffrage Reform in Prussia

Two years ago, when the imperial government of Germany was in straitened financial circumstances—facing heavy deficits and resorting to loans in order to balance the budgets—the astute and suave chancellor, Von Buelow, obtained liberal and radical votes for new taxes by promising a number of reforms. Among these was early revision of the Prussian suffrage law, which was antiquated for a generation or more, and which Bismarck himself, who was no great believer in democracy, had declared to be the worst that could be conceived.

In the empire universal suffrage prevails, doubtless because that was one of the conditions of German unification, morally speaking. But Prussia is the most powerful and advanced state in the empire, and its unjust, needlessly complicated, reactionary suffrage system is a source of offence and disgust to every enlightened German. The voting is indirect, groups of subjects selecting electors; the people are divided into three classes on the basis of their annual taxes; the ballot is open, so that coercion and dictation by landlords and employers of semi-feudal notions are general and notorious; and the working classes are virtually disfranchised. The strongest parties in the state elect few, if any, members of the Prussian landtag; the aristocracy and the wealthy elements are outrageously overrepresented and enabled to control legislation. Eighty-two per cent. of the population are outvoted by twelve per cent.

Reform of this system was long overdue when Von Buelow promised to modify it in accordance with liberal ideas. Recently, after delays due to finance and political shifts and changes, the successor of Von Buelow, Chancellor and Prussian President-Minister Dr. Von Bethmann-Hollweg, a typical bureaucrat, introduced the government's suffrage-reform bill. It proved to be a severe disappointment to the liberals and radicals, including the social democrats, and even the moderates and conservatives could not say anything in its favor. The bill provides for direct election of members of the diet, and it puts certain officials and educated men into the first and second classes, regardless of their wealth and the taxes they pay. But the secret ballot is withheld, as is fair and proper representation of the so-called "lower classes."

The Prussian government evidently fears socialism and radicalism, for the chancellor spoke frankly against a democratic suffrage and parliamentary government in his defence of the inadequate measure. He railed at modern principles of government, and at the "coarse and superficial" political sense of the people under a system of party and popular representation. But to impartial observers it is manifest that the government itself has been making radicals and socialists by the thousands by its bad tactics. Modern Germany is not likely to be impressed by bureaucratic assumption of superiority, or by the discredited notion that rule of the many by the privileged few can be either benevolent or wise. As a matter of fact, in all recent by-elections the social democrats have shown large gains, even in the strongholds of Prussian conservatism. Riots, the use of sabres to suppress suffrage demonstrations, denunciation of free institutions by direct representatives of the emperor, can have but one effect on industrial and intelligent Prussia—the effect of making democracy and genuine parliamentary institutions more popular than ever. As for the announced policy of the new German chancellor—to hold aloof from all parties, enter into no combinations, and appeal for votes to

all members on the pure merits of the government's bills—its failure can be predicted with absolute certainty. Even in Germany majorities for taxes, loans and budgets are not obtained in our days without "considerations" in the shape of reforms and concessions.



### The Great Struggle in England

"The budget and finance first, or the shackling of the lords?" was the all-absorbing question in Great Britain during the period which separated the elections and the meeting of the new parliament. As has been explained in these columns, the elections resulted in an extremely uncertain popular verdict and in a confused situation. The liberals found themselves at the mercy of the Irish nationalists and the Labor party, and they had to consult these rather exacting allies as to their legislative program for the first session. The demand or advice of these allies was, "Deal with the lords first." Since the lords had forced a premature election by rejecting or suspending a budget, thus usurping a power they had not exercised for centuries, the duty of the new majority in the commons and the government supported by it was to disarm the lords, or deprive them of all real participation in finance legislation, and to limit their general veto. Even the suspended budget, it was said, must wait and give precedence to the question of the lords, for the latter were still the obstacle to democratic legislation, to home rule, to election reform, to any and every important measure on the liberal program.

The liberal leaders, on the other hand, with some exceptions, regarded this course as inadvisable, inexpedient and improper. The budget, they held, must be re-enacted, sent up to the lords and made law in obedience to the will of the voters before any other issue, however vital and grave, was taken up. The lords had admitted that they were bound to approve the budget, while the finances of the kingdom were in a chaotic state, money had to be borrowed, some taxes were being lost, and a deficit was being accumulated. No

government, it was urged, could assume responsibility for financial disturbance and confusion. The question of the lords and their veto, furthermore, involved a long and bitter fight, and even another general election probably, since the tories and their allies insisted that the country had not authorized or sanctioned any attack on the lords, and the latter would not hesitate to reject any bill or resolution levelled at them which they thought too drastic or too humiliating to their caste.

After much agitation and hesitation the laborites and Irish nationalists decided to accept a compromise and not to oppose too strenuously a modified program of the Asquith ministry. It will, therefore, deal with finance in a limited sense first and make the question of the lords and their legislative power or function the second issue of the season. As it will be impossible to dispose of the latter question in a short time, the Asquith ministry may count on a lease of life extending over several months at any rate.

The king's speech named no other subjects for the session than the budget and the relation between the two chambers, and none of any moment will be dealt with—no exception being made even in favor of Irish home rule. The situation is such that in the interest of all parties and of all programs the status and function of the lords must be determined here and now. The tories and leading peers themselves feel that reform of the upper chamber is imperative, and they are willing to make large concessions to the modern spirit, to democracy at the expense of the hereditary principle in legislation. Only, they are determined to make the upper chamber "strong and efficient," while the radicals, laborites and nationalists are equally determined to keep the upper house, which they would abolish if they could, weak and subordinate. No amount of "mending," they feel, would make the upper chamber progressive, and to strengthen it while leaving the hereditary principle at its foundation would mean to place new obstacles in the way of democratic and reform measures.

The Asquith ministry and the lords will never agree on a plan of upper-house reform, and as the king is not prepared to "swamp" the tory majority in the house of lords by creating a sufficient number of liberal peers, this conflict will necessitate another general election—one in which the issue of the lords and their veto will, it is hoped, be really paramount, with no exceptional budget and no tariff question to obscure and complicate the struggle. However, men propose and events dispose, and it may be impossible to keep other issues out of the next campaign.



#### **New C. L. S. C. Course for English Year**

The House of Lords, popularly speaking in England, is the House of Privilege, entrenched and making a kind of last stand. That is why opposition to the Lords is so interesting to Americans. Englishmen have been longer at it, but essentially the same struggle is on in the United States. In some respects our Anglo-Saxon brothers have gone further, not only in making a diagnosis of social and industrial problems but in prescribing and experimenting with remedies. The recent Parliamentary election was significant because it brought out elemental issues of modern industrial civilization in such bold relief that no one could miss seeing them. Thus there could be no better time for an "English Year" of home reading such as is now offered by the C. L. S. C. Course for 1910-11.

"Democratic England" is the central topic for a group of subjects in this new course dealing with the development of England of today. Beginning with a contrast of Democracy in Great Britain and the United States, British social, industrial and political conditions will be analyzed and described by Percy Alden, an active member of parliament. Mr. Alden has lectured at Chautauqua, he has been prominent in English social movements; his illustrated series of articles during the year will be most timely, valuable, and suggestive to American readers.

An illustrated "Industrial and Social History of England," by Edward P. Cheyney of the University of Pennsylvania, will give the necessary historical background for a better understanding of the lines on which England has developed. This interpretation of English history is as different as can be from the old-style string of dates and sovereigns and wars; it will not be forgotten; it constantly throws light on phases of our own industrial evolution.

"Social Ideals in English Letters," by Vida D. Scudder of Wellesley, will review the spirit of successive eras of development as expressed by the great writers of English Literature. Here again is not a mere list, chronology, or academic criticism of authors and masterpieces, but an interpretation of literature in terms of the life and aspirations of the English people.

A new volume of "Studies in Dickens" prepared for this course will be extraordinarily valuable in this connection. No other single book presents such a survey of the life, genius, and monumental work of Charles Dickens, in whom interest is forever reviving.

"A Reading Journey in London" by Percy H. Boynton of the University of Chicago will take the reader of the course to the British metropolis and show him in succession the London of Chaucer, Shakespeare, Milton, Addison, Johnson, Byron, Dickens, and George Eliot, as well as the complex London of the present day.

And to the pleasures of imaginary travel the course will add nine illustrated studies of English Cathedral Art as shown in enduring monuments of religious and artistic spirit.

The C. L. S. C. Course for the new year rounds out its group of subjects with a remarkably helpful volume on "Mental Growth and Control" by Nathan Oppenheim, M. D., of New York. This clear presentation of the scientific principles of modern psychology and their application to everyday life is a distinct contribution to that mental efficiency needed by individuals as never before, in order that they may successfully meet the demands of the democracy of the Twentieth Century.



## VIII. Social Idealism and Suffrage for Woman\*

By George Willis Cooke.

**V**ICTOR HUGO said that the eighteenth was the century of men, but that the nineteenth was the century of women. This was true in the sense that the rights of men were largely preached in the first of these centuries, and those of women in the second. As a result of the discussions in regard to suffrage, and the vigorous battles for securing it, the suffrage has been practically extended to all men in nearly all civilized countries of the world. This result came about in the nineteenth rather than in the preceding century, while suffrage has not yet been in any large degree extended to women. Hugo's saying, therefore, refers to the beginning of the agitation in behalf of the incorporation of men and women generally into the activities of governments, rather than to its final outcome.

In the eighteenth century the pleas for the extension of the suffrage were based on theories of natural rights, rights of men, social contract, suffrage as a means of developing manhood, and other metaphysical assumptions, which are no longer heard. This indicates a radical change of atti-

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Articles of this series already published have been: I. *Maternal Society and Its Institutions*, which appeared in the September CHAUTAUQUAN; II. *Paternal Institutions in Greece*, October; III. *Roman Law and Early Christianity*, November; IV. *Woman under Feudalism and Chivalry*, December; V. *Woman and Domestic Economy*, January; VI. *Individualism in the Renaissance*, February; VII. *Woman in the Era of Revolution*, March.



tude in regard to the relations of the individual to the state, which must be understood before it is possible to comprehend the present position of women. This change has come about slowly, and yet it is of a most searching nature in its methods and effects.

The most obvious and expressive changes which have taken place in the last century are those resulting from the progress of science, the development of inventive skill, and the extension of machinery to the processes of locomotion and manufacturing. While the series of inventions which have revolutionized industrial life began about the middle of the eighteenth century, it was not until a hundred years later that their full effect became apparent. The rapidity and extent of the inventions made since 1750 have been so great that we often fail to realize the change they have brought about in our social and political life. The old household industries, so marked a feature of the preceding era, disappeared as the result of the introduction of machinery. This modification in industrial life had a marked effect on the economies, and even to some extent on the moralities, of the family. The father no longer worked in his house, assisted by the mother and children. As machinery came into use factories were built, water, and then steam power was used for driving it, and large numbers of men were brought together for its operation. As the process went on, and machinery was made more efficient by successive inventions, the old skill of the craftsman ceased to be necessary, apprenticeship disappeared, and merely routine attendance on machinery was required. One effect of this change was the mechanizing of industrial life, at least all that part of it concentrated in factories; and another was to create a demand for cheap labor, resulting in the introduction of women and children for the merely routine work of machine attendance. This employment of women took them from the home, and, since they were mostly unmarried, it had a tendency to postpone marriage and to unfit them for home duties. In case they were

married, it lessened the attention they could give to its care and to that of their children. On the other hand, the employment of women had a tendency to lower the wages of men, and to reduce the united earnings of the family to nearly the same level which was heretofore that of the man alone.

The development of factory processes in manufacturing has had a profound and revolutionary effect upon many phases of modern life. One of them is seen in the concentration of wealth, in contrast with its diffusion in the preceding age, at least in so far as manufacturing was concerned. The building of the factory for large-scale production, its equipment with costly and complicated machinery, and the employment of men capable of its superintendence, as well as great numbers of operatives, compels the use of large sums of money. This concentration of wealth has required that several men should combine their wealth for the building and equipment of the factory, and for its operation. The result has been a development of financial methods only known in their incipient stages in previous ages, such as complicated and widely extended methods of banking, the elaboration of the credit system, the enormous extension of methods for securing profits, the whole defined by the word capitalism.

In the period of household industries manufacturing was carried on for the sake of consumption, to secure necessary food, clothing and shelter or what could be exchanged for them. Wealth in any considerable sums was impossible except in the form of land or to a few persons under exceptional circumstances. With the advent of the machine profits have come to be the controlling motive of the manufacturer. That is, he is able to employ labor, owing to the dependence of the majority of men, and many women, upon a daily or weekly wage for food, clothing and shelter, at a cost less than that for which he can sell the products of their labor, plus superintendence, interest on capital invested, wear of machinery, and other incidental

expenses of production. He does not carry on his factory for the sake of the necessities of life to himself and family, but that he may secure this margin over cost in the form of profits. The demand for profits often becomes a dominating interest in modern business, and from thence pervades municipal and national politics, as well as most other human interests.

The concentration of the capital necessary for modern manufacturing has led to the formation of the joint-stock corporation, which combines the wealth of many shareholders, most of whom know nothing of the factory itself or its methods. The management is in the hands of a board of trustees and a superintendent. The result is a system of absenteeism, and the securing of wealth solely by the employment of capital, without labor and without superintendence on the part of the shareholder, who has no personal responsibility whatever in the results accomplished by his investment. One chief hindrance to the securing of profits being competition, the leading manufacturers in the production of a given line of goods have organized their factories into a system known as a combine or pool, which is a combination for pooling or equalization of profits, and the elimination of unnecessary expenses in the advertising and selling of products. This method has been perfected in the trust, which is a union of manufacturing corporations, such as those for the production of steel, sugar or oil, in one vast system, directed by trustees, who control not only the output, but the price and profits, by the practically complete elimination of competition. The trust is the most extended and effective method of cooperation the world has ever known. Nearly all large-scale manufacturing has now been trustified, and the tendency is to extend it to all forms of manufacturing and transportation, and even to some forms of retail business. The advantages of this method are so great in the saving of expense, elimination of competition, and control of prices, that it has been extended to railroads, steamship lines, telegraphs, and other forms of

transportation and communication. In all European countries, however, except England, railroads and telegraphs are owned and managed by the government, which is but another testimony to the advantages of the cooperative method of management. Other direct effects of the introduction of machinery, such as periodical crises in finances and business, and the building of great cities, do not especially concern us here. While these phases of modern life have their effect upon women as well as upon men, they are not determinative, in so far as we can now see, of the changed position of women.

The tendency to the combination of interests in the industrial world, so profoundly characteristic of our time, shows itself in at least one other direction. The factory system of production concentrates a large number of men into one building or series of buildings for the operation of the necessary machines, thus bringing them into close relations with each other. The result has been the organization of the workmen in one trade, known as a trade union, or those in several related trades, known as a trades union. Historically the union is not a direct outgrowth of the gild or a continuation of its organization and methods under a new name. It is, however, indirectly the gild in a new form, doubtless inspired by its purposes and intended as a renewal of its aims and methods. The new requirements of manufacturing, however, and the conditions under which workmen are now brought together, have given the union a distinctive character. The chief motives creating the union are mutual aid, sick benefit and insurance, collective bargaining as to wages, and reduction of the hours of labor. The union is, therefore, the counterpart of the cooperative demands of capital in production and distribution. The machine has brought about its imperative results in the one direction as in the other, compelling the massing of money and men for its operation. Unfortunately, however, the interests of capital and labor, of manufacturer and workmen, have not as yet been reconciled

by the conditions of machine production. Those who are seeking for profits, and those out of whose labor the profits are to be secured, are not likely to become reconciled to each other because of the fact that each group is organized to advance its own interests. If the attitude of the two groups is too often that of antagonism and warfare, the effectiveness of their organizations is seen in the degree of mutual understanding which it is possible to secure. In time, we may assume, the attitude of antagonism will give way to one of cooperation inclusive of all who are concerned with the operation of the machine and dependent upon its productive results.

Another tendency of machine-production is specialization or division of labor in each factory, as well as between factories, localities, and even nations. In connection with the consumption demands, which have been largely increased since the machine age came in, this process of specialization has led to a greatly extended dependence of one trade upon another, of one locality upon others more or less remote, and even to the interlinking of the interests of nations in a manner never known in any previous age. In a word, machine production has vastly increased the output of human effort, and extended commerce into every part of the world, in order that this output may be marketed. A sharp competition has arisen between nations for the control of this world-market, leading to an enormous extension of armies and navies, rivalry for the founding of colonies in the remotest regions to serve as means of extending trade, the rapid advance of what is called imperialism, and a jealous watchfulness over such non-productive nations as China, lest some other power secure too large a proportion of their trade.

For the student of human evolution, and of those deeper social causes which culminate in institutions and age-characteristics, the striking feature of our own time, at least in contrast with the age which preceded it, is the tendency to collective action, seen not only in the trust and the trade-

union, but in all phases of the life of today. The theory of individualism, in its several phases of rights of man, inalienable right of suffrage, government reduced to its least limits as police protection for the citizen, protection against foreign invasion for the nation, and non-interference with personal activities of all kinds if not directly detrimental to others, culminated about the middle of the nineteenth century. It has been succeeded by a remarkable growth of the spirit of collectivism, seen in a vast body of legislation for the protection of workers, women and children, the extension of governmental functions in countless directions, the enlargement of municipal and national ownership, and the urgent pleas now made on every hand for the increase of government control and management. In all civilized countries the state has come to occupy a foremost place in all theories of social and political activity.

This new collectivism is not in any sense a revival of the old clan idea of family relationship, the tribal conception of status and of social dependence on the group, or the feudal theory of social unity through occupation of the same territory and dependence on the same over-lord. Its fundamental motive is recognition of economic dependence, fortified by those mutualities which are enforced by the conditions of machine production. Household production led to emphasis upon individual effort; but the operation of the machine has compelled the adoption of methods of combination and cooperation. This result has been justified by the revival of the old social motives and moralities in considerable degree, which call for a measure of collective action not known to the age of individualism. This tendency has been greatly reinforced by the genetic or evolutionary conceptions of science, which emphasize the dependence of one generation upon another, the interrelations of all forms of life, and the social origin of morality and the state. Collectivism is not dependent for its truth or its advocacy upon any class or party; but it has led to the organization of a working-men's party devoted to its propaganda. So-



Victor Hugo.





Elizabeth Barrett Browning.



Mary Ann Evans, "George Eliot."

cialism was the product of the revolutionary era from the end of the eighteenth century to the middle of the nineteenth. It has grown rapidly since 1848 in all industrial countries, and in several countries it is the party with the largest number of adherents.

This briefest possible outline of the collective tendencies of our time is justified by the fact that they have given a new direction to the woman's movement and its advocacy. Up to about 1875 that advocacy was based on the individualistic plea that a woman is a personality with the same rights as a man, and should therefore have the same recognition on the part of the state. No doubt this plea is now an effective one in the minds of many men and women; but it no longer has the same weight as formerly. Whether right or wrong in the abstract, that plea for women which now secures attention is not one for rights, but for social responsibilities. It is not the individual but the state which is now the center of attention. It is not what the state can do for the individual woman that we are to

seek for; but what the woman can do for the state. The question is not whether the woman will be advanced individually by the use of the ballot; but whether the state as a collectivity of men, women and children will be advanced and strengthened. Neither men nor women having any abstract right to the ballot, the question of its extension to women is to be urged, if at all, not as a right, but as a social opportunity, as a means by which women can protect themselves and their children, strengthen the family and its interests, enlarge the social purposes of the state in its relations to individuals and families, safeguard its workers, and purify its moral functions.



George Sand.

The history of women during the last century has been a testimony to the growth of the collectivist spirit and ideal. The individualistic theory of government or what has been called the *laissez faire* (let alone) policy in economics, demanded that the manufacturer should buy in the cheapest market and sell in the highest, controlling his own machinery and workmen solely with reference to the profits he could secure. Early in the era of machine production it was found that women and children (as well as men) were working under conditions detrimental to health, home-life and morality, as well as a decent wage. In England first of all nations, because the pioneer in machine production, it was found that state interference was required; and so early as 1802 began that system of control of employment in mills and factories which has now advanced far on the way towards complete state control. The reform legisla-



Harriet Beecher Stowe.



Mary A. Livermore.

tion of 1832, and the preceding years, gave prominence to this demand for the protection of workers and the safeguarding of their interests. It has culminated in the present year with an old-age pension for all workers.

In the earlier part of the nineteenth century the crueler punishments for women in England were abolished. In 1842 women were forbidden to work in mines. Other acts controlled the hours of labor, time allotted for meals, sanitation of workrooms, period of rest after the birth of a child, and many other phases of the employment of women. All trades are now open to women, and in most countries several of the professions. In our own country no trade or profession is forbidden to women. Margaret Fuller's demand that women should be sea-captains if they wished is now quite possible of accomplishment. If they do not crowd into that profession, it is because it is not suited to their tastes or capacities, and not because legally or socially it is forbidden to them.

The intervention of the state for the protection of women in person and property has been one of the remarkable features of the legislation of the last half-century.





Up to about the middle of the nineteenth century the patriarchal theory of the headship of the man in the family continued practically in full force. Only in a very limited way did the state recognize any other member of the family than the man. In all countries, with some special exceptions, the property of the woman on marriage came into the control of the man, who, during the continuance of the marriage, was its real owner. The wages or other earnings of the wife could be controlled by the husband. In England, a man who remained away from his family, and contributed nothing to its support, could return and secure all the earnings of its members, as well as their savings, sell all they had acquired for his own benefit, the law protecting him in so doing, and even in the repetition of such conduct. An act of 1857 made this impossible, and succeeding acts have not only extended the right of the wife to her own control of property, but secured her own control of property possessed by her on marriage, her earnings during marriage, and also the right to act independently of her husband in business and other affairs connected with her personal interests. In most progressive countries women have come to have essentially the same property rights as men. Women have also been secured rights in their children, sometimes only partial, but almost everywhere far in advance of those possessed by them previous to the middle of the nineteenth century, when the father had practically complete dominion over the children. One country after another has advanced to these progressive forms of legislation, some very recently, and a few in a very imperfect manner. The underlying idea in such legislation has been the recognition of the individuality of women, which is not annulled or modified by marriage. Necessarily such legislation comes into conflict with the old theory of marriage, which assumes that at least legally, the personality of the woman is completely absorbed into that of the man, that he directs her industrial and property interests, and that he represents her politically. Where the

new conception of marriage has found recognition women have secured legal and social right to select their own husbands, and liberal provisions have been made for the annulment of marriage when its continuance has not been found desirable.

Previous to the revolution at the end of the eighteenth century no one even so much as suggested that women should have the privilege of the suffrage. In the English Parliament, in 1787, Charles Fox said that many women were more capable of voting intelligently than many men; but that such a proposal had been made by no one because the law of nations and of nature made the female dependent on the male. John Stuart Mill, in 1869, urged the same action in his *Subjection of Women*; and he had, in 1865, introduced a bill into Parliament for the full extension of suffrage to women. The agitation thus begun has been since carried on with great skill and energy, resulting in the extension in Great Britain of every political right to women except that of voting for members of Parliament.

In the United States the agitation for suffrage began in connection with the anti-slavery movement. In 1848 the first convention was held in Seneca Falls, N. Y., for promoting the interests of women. The close of the Civil War, the liberation of the slaves, and the extension to them of the right of suffrage, led to a renewed demand that women should be recognized. If enslaved, ignorant men of a recently savage race, could be granted the right to vote, it was urged, surely women are entitled to the same privilege. The states of Colorado, Wyoming, Idaho, and Utah have given women the suffrage on the same basis as men. In other states they have been permitted to vote on certain subjects or for officers connected with education and the protection of the family. At the present time, as never before, this agitation is going forward with a degree of organization, skill and enthusiasm which must ensure its final triumph in the complete political equality of men and women.



In 1880 full suffrage was granted by the legislative body to the women of the Isle of Man. Finland secured suffrage for women in 1906, and in 1908 twenty-five women were members of Parliament. Norway followed in 1907, when suffrage was given to all women paying taxes to the amount of about one hundred dollars, with the right to sit in Parliament. In several other European states women have a limited right of suffrage, such as voting for local officers in Iceland and Denmark. In the Commonwealth of Australia women have full suffrage rights, secured in 1899, and are eligible to the national Parliament, as well as to most, if not all, the local legislative bodies. New Zealand granted suffrage to women in 1893, South Australia in 1894, New South Wales in 1902, Tasmania in 1904, Queensland in 1905, and Victoria in 1908.

The direction in which women have secured the largest opportunities, and the most effective advance, has been in the field of education. In this country succeeding the revolution began a movement for enlarged education in people's academies, which admitted girls to all privileges. About 1825 the grammar-schools and high-schools were slowly opened to them. In 1833 Oberlin College was founded in connection with the anti-slavery movement, and admitted men and women on a basis of equality. Soon after colleges for women were started, a medical school for women was opened, and other co-educational colleges were founded. About 1870 the period of development in state universities began, and these were almost without exception opened to women. Since that period there has been a remarkable growth in the number of girls graduating from high-schools and colleges, as well as from the universities and various professional schools especially adapted to the requirements of women, some in connection with the state universities, and others quite independent. In recent years co-education has been somewhat checked, and it has been questioned whether it offered women the best opportunities. Colleges exclusively for women have, however, prospered.

In England a century ago no higher institution of

learning existed for women. Private boarding schools abounded, but their teaching was meager and imperfect, the aim being almost exclusively training in accomplishments. Queen's College was opened to women in 1848, and Bedford College in 1849, both in London. In 1869 Girton College opened with six students, and aimed to provide the same training as that given undergraduates in Cambridge University. Newham College began in 1871 with the same purpose. In 1879 two colleges began in connection with Oxford. In 1878 London University secured for the first time to women all university degrees. At the present time all the universities in Great Britain are open to women, except Oxford and Cambridge, eight out of ten. The provisions for the preparatory education of girls, as well as for those not seeking admission to the universities, has been greatly extended, and made equal to that given to boys. This is equally true of most European countries, and the same tendencies are spreading into all progressive nations. The universities are now open to women in Finland, Sweden, Norway, Denmark, the Netherlands, Hungary, Italy, France, Switzerland, and Belgium. In Russia arbitrary power has opened and closed them as whim or political agitation dictated. In a limited way some of the German universities have given opportunities to women, especially those from foreign lands. In most of these countries the professions of law and medicine are free to women, and the universities secure them the required degrees. In none of them is theology a study open to women. More and more are women entering the teaching profession, the primary grades of which, below the college, are largely in their control.

Women have made such a rapid and revolutionary progress during the last half-century, that we assume the old traditional barriers to their equality with men have been removed. This is far from being true, and much yet remains of hindrance and prejudice, inherited from the past. Leaving quite at one side the question whether women ought

or ought not to vote, it is certain that much progress yet remains to be accomplished before women will have full justice done them. Women should have the same pay for the same work, which is not yet secured them. It is no more than just that she who makes a home and trains her children should be regarded as contributing to the family partnership as much as the man who provides for its necessities and its pleasures, as well as its means of culture. Without doubt a broader conception of marriage and the family is now developing, which will give to the wife and the mother a place of equality with the husband and father. A definite tradition or ideal controlling the business side of family life has not yet been developed; but we are on the way to a conception of the family which will make the wife a co-partner with the husband, which will give to the mother equal authority and rights in the children with the father, and which will entitle her to the control of a just proportion of the combined earnings and wealth. This conclusion is based on the assumption that when a man and woman accept the relationship of husband and wife they agree to share alike, and that no other adjustment of their financial relations is to be thought of as within the limits of justice. This means that force or the autocratic will of the husband and father will cease to be essential to the family, that affection and good-will must become its controlling motives, and that it will become a genuine democracy in spirit and method.

In two directions at the present time woman's future demands serious consideration. The first of these is the problem of wages and the woman, usually unmarried, who must earn her own living. Such a woman is placed often in a position of great disadvantage because of lack of training, lesser wages than those paid to men, and competition with men in occupations perhaps already crowded. Abstractly, and as a question of justice, we have no right to deny to women the same wages for the same work. It is exactly at this point that employers take advantage of

the necessities of women and children to secure cheaper workers and greater profits. Unless the state interferes only the cheapest labor will be employed, not only to the compelling of men to accept a lowered wage, but to the degrading of the family and all its interests. Therefore the open door of opportunity of work for women is not wholly an advantage, and opens up problems not easily solved. It is evident, however, that while the interests of the individual woman are to be regarded as in every way equal to those of the individual man, the larger interests of the family and the state are by no means to be ignored. Time only, and faithful regard to the necessities of all concerned, can bring about a solution for these questions. The final solution, it is evident, must be found in a larger recognition of claims of collective action than is generally thought possible.

It is not simply the problem of wages and opportunity for the woman, married or unmarried, which requires solution, but the whole attitude of women toward life. Women are as yet the victims of tradition, social custom, and the claims of caste. When we consider what have been the opportunities of women in the past, and the demands which have been imposed on them by men, it is not surprising that three or four generations have failed to free their minds of that lack of openmindedness and initiative which the modern world requires of all its workers in whatever field. It remains to be seen whether this submissiveness to authority, this acceptance of truth on the mere basis of its greater social approval, is inherent in the nature of woman or whether it is the result of the age-long persistence of patriarchalism. At present no one can say authoritatively which of these causes has made woman willing to accept fashion and conventionality in place of reason and justice. Patriarchalism is a sufficient cause for this mental attitude and this moral subserviency, and therefore no other need be assumed as existing. In order that women may come out into the open of life and face its conditions as men do, without fear or favor, it is necessary that they should discard the remnants of

chivalry, the demand for protection and chaperonage, and every form of sentiment in their behalf which comes of a lingering remnant of sentimentalism. Each woman must be judged on her own merits, for work actually accomplished, and because of her capacity to serve where service is in demand. While women make any other claim it is impossible for them to secure that full and worthy recognition which they demand. Nor will open-handed comradeship on the part of men ever be theirs until traditions of deference and courtesy, merely to the woman, have disappeared in the recognition of worth and character and power.

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## VIII. The First Cataract: Aswan and Philae\*

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**A** HALF day's sail from Edfu and some fifty-six miles from the Cataract, the limestone of the Nile cliffs, which have formed our eastern and western horizons from the sea, seven hundred miles away, is displaced by the sandstone of the vast Nubian plateau of inner Africa. Here were quarried all the innumerable sandstone blocks which we have seen in the gigantic temples of Abydos, Denderah, Thebes, Esneh, Edfu and others. The Nile valley no longer spreads into a wide cañon with steep walls, but low sandstone hills approach often to the water's edge, much curtailing the cultivable alluvium of the river "bottoms." The ancient quarries are often visible from the river, and the end of the first day's voyage from Edfu brings us to the most important of these. On either side, the rocks descend to the river's brink, where the shores are so close together that the natives call the place Gebel Silsileh, which means "mount of the chain," from a tradition that a chain was once stretched across from cliff to cliff, blocking the chan-

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Early articles of this series were: I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December; V. "Thebes: Karnak and Luxor," January; VI. "Temples and Tombs of Western Thebes," February; VII. "Esneh, El Kab and Edfu," March.

nel. The place was probably a last rapid of the cataract, forty-two miles away. Vast halls now silent, but once alive with workmen yawn in the cliff, and many an inscription tells of the stone taken out here for the temples of the towns below, by the well-known Pharaohs of the Empire. The most important records the work of Amnhotep IV (Ikhnaton) in securing stone for his great monotheistic temple at Thebes. This temple was afterward destroyed by his enemies, and only a few scattered blocks, rebuilt into later walls at Thebes, now remain. The inscription in this quarry therefore is the only unimpaired record of this earliest temple of monotheism that we possess. A beautiful rock-chapel by Harmhab excavated in the face of the mountain, and a number of elaborate little chapels of the Nile-god Hapi are visible from the water-side, while numerous inscriptions of architects and officials of the Pharaoh show what a busy place these quarries were in the days of the Empire, and even much later under Greek rule. One inscription scrawled on the wall in hieratic writing (the cursive, non-hieroglyphic) states that 3,000 men were engaged here in taking out stone for the temple of Ramses III at Medinet Habu, on the west side of Thebes. After our visit there, the impression of the vast pylons, spacious courts, and wide halls, is much clearer as we realize that this host of men excavated the stone for it all from these quarries of Gebel Silsileh.

A troublesome bend in the river, where the north wind not infrequently drives the dahabiyeh against the left bank, or the islands that obstruct the channel, sometimes delays the voyager above Silsileh, but we pass at last the picturesque ruin of Kom Omho, lying at an angle of the bend, and visible for a long way up and down the river. It is a beautiful Ptolemaic structure, but we have already visited a sanctuary of similar architecture and the same period at Edfu, so that we shall pass on to things still new to us. With a good wind another day's sail will carry us the twenty-eight miles still lying between us and the cataract. The river narrows surprisingly, and the natives on either shore



are visibly darker in hue than those we have seen in the north. Only a narrow fringe of soil is tillable between the desert and the river. As evening draws on the wonderful hues of the sunset are more marked than we have seen before the desert approached so closely to the river. We are forcibly reminded that we are following a wandering ribbon of verdure and fertility through a vast desert extending in illimitable wastes on either hand. We round a bend and the valley widens, revealing a picture of unusual beauty. Tall gaunt cliffs, crowned by an ancient tower, rise on the west side; in mid-river the palm-clad point of the Island of Elephantine is directly before us, while opposite the point of the Island, on the east side of the river is the modern town of Aswan (less properly Assuan) at the foot of the first cataract. As we draw nearer, the Savoy Hotel appears among the palms of Elephantine, somewhat marring our earlier impressions of the age of the ancient island. If the harbor-police do not interfere we draw in under the east side of the island and moor with the eastern channel between us and the town of Aswan.

No picture of the Nile that we have yet seen quite equals the unique beauty of this cataract region. No one will ever forget the impressions of the first sunrise from Elephantine, as the pink morning light plays on the cliffs of the west shore, seen through the rich tracery of swaying palms, that rise from the swirling waters of the lower cataract, now transfigured in a welter of rich color from the opal sky. The charm of the place is irresistible. For a long stay, or for a convalescent, it is even preferable to Thebes. But a few years ago it was impossible to stay at Aswan owing to complete lack of accommodations. Two good hotels, besides smaller hostelryes, not to mention desert camps now make the place as comfortable as any European health resort, and increasing numbers of visitors are finding it one of the most healthful and enjoyable spots in the world. The felucca carries us over from the northern point



of Elephantine, through the lower eddies of the cataract, toward the western cliffs. As we round the end of the island and the palms no longer screen the heights, we discover the tomb doors far up in the face of the cliffs. From the water's edge mounts straight as an arrow the stairway hewn in the rock, up which moved the sombre procession of the dead so many thousand years ago. It serves us as the easiest, even though very steep, ascent to the heights. As we go we observe that the steps are in two parallel flights some four feet apart. The space between is filled by a smooth ramp or inclined plane, up which the coffin was dragged by two lines of men mounting the stairway on either hand. It is a hot climb in the full glare of the morning sun; but we pass the open tomb-doors in several tiers at last, and finally gain the summit far above the terminus of the stairway, which stopped at the tombs now below us.

This is indeed a place to tarry. The incomparable air, fresh as on the morning of creation, whether in the noon-tide heat, or in the soft enveloping coolness of the wondrous starlight, dispels all sense of ill, imbues with a subtle and pervasive satisfaction as of a perfect world unknown to pain or trouble. Long dreamy days upon the silent desert heights overlooking illimitable wastes on west and east, with the winding river in the midst enveloping the rich green of Elephantine, suffuse the mind with deep content, as if one had been suddenly transported to the islands of the blessed. As did the old Egyptian, we banish the demons of fear and suffering to the wide, wide wilderness of death that sweeps to the horizon of both suns and satisfaction deep and all embracing settles upon the soul.

We look out over the gateway to the cataract country. Indeed the Pharaohs called it the "Door of the South," and the lords who are buried in these tombs under our feet four thousand five hundred years ago bore the proud title of "Wardens of the Door of the South." For a thousand miles south of this point the river winds through the desert of Nubian sandstone, describing as the reader recalls, a

vast "S." In six regions distributed through this S, the sandstone is broken by huge dams of granite, which still interrupt the course of the river. It is this dangerous and inaccessible cataract country, where navigation is stopped, which forms a strategic barrier separating inner Africa from the civilization of the north. Yet the produce of the south, ebony, ivory, ostrich plumes, gold, fragrant woods and aromatic gums, which the Egyptian needed, not to add also the fertile region of Dongola along the middle of the "S," led to the slow absorption of the region by the Pharaohs, a process which continued for nearly two thousand years (beginning about 3400 B. C.), till the frontier was at the foot of the Fourth Cataract, where it remained for over seven hundred years till the final decay of the Pharaonic Empire. For the first thousand years, the Pharaoh was able to control this southern country only sufficiently to sustain the trade-routes and keep the lines of communication open. In the twenty-seventh century B. C. the lords of Elephantine were established in the new office as "Wardens of the Door of the South;" some of them were also called "Caravan conductors," and they added to their titles of rank also the words, "who brings the products of the countries to his lord" (the king), "who sets the terror of Horus (the king) among the countries."

These adventurous frontiersmen were the first civilized men to penetrate inner Africa. Their homes were in the town upon the Island of Elephantine at our feet. The foundations of the houses, in which they lived, are still preserved, and some of their household papers, business documents written on papyrus, were discovered still lying among the rubbish a few years ago. There they had lain for four thousand five hundred years, but were still clear and legible when found. Unfortunately the finders were natives, who broke up the documents into pieces that each man among them might receive his share! This is not an uncommon fate for such records. But fortunately for us the ancient lords of Elephantine left some record of their hazardous

frontier life on these tombs, to which we shall soon descend, and there we may read of their adventures.

As we shuffle down the steep cliff on the east face, we discover a large doorway with a figure of the deceased noble sculptured on either side as on the doorways of the great mastabas at Gizeh. It is Harkhuf, "Warden of the Door of the South," nearly 2600 B. C. These figures are accompanied by long inscriptions telling of his four trading journeys to the distant Nubian land of Yam. On his fourth journey thither he secured a native of one of the pygmy tribes of inner Africa, whom he brought back as a present for the king, then only a child. Having sent on information of the coming gift, he received a letter from the king on his arrival at the frontier, expressing the greatest delight. Harkhuf was so proud of his letter, that he had it engraved on the front of his tomb. The original on papyrus has long ago perished, but the copy on the front of the tomb is still in perfect condition, the oldest surviving royal letter in human history. We can still discern in it the delight of the child-king, and his solicitude lest the dwarf should meet with any accident on his way down river to the court. Let us read one or two passages:

After the address the king begins: "I have noted the matter of this thy letter, which thou hast sent to the king, in order that the king might know that thou hast returned in safety from Yam with the army which was with thee.

. . . Thou hast said in this thy letter, that thou hast brought a dancing dwarf of the god from the land of the spirits, like the dwarf which the treasurer Burded brought from Punt in the time of king Isesi. Thou hast said to my majesty: 'Never before has one like him been brought by any other who has visited Yam.' . . . I will make thy many excellent honors to be an ornament for the son of thy son forever, so that all people shall say when they hear what I do for thee: 'Is there anything like this which was done for Harkhuf, when he returned from Yam?' Come northward to the court immediately. . . . Thou shalt

bring this dwarf with thee. . . . When he goes with thee into the vessel, appoint excellent people, who shall be beside him on each side of the vessel, take care lest he fall into the water. When he sleeps at night appoint excellent people who shall sleep beside him in his tent; inspect ten times a night. If thou arrivest at court having this dwarf with thee alive, prosperous and healthy, I will do for thee a greater thing than that which was done for the treasurer Burded, in the time of Isesi, according to my heart's desire to see this dwarf."

This little king, whose chance letter has thus been preserved, reigned over ninety years, the longest reign in history. From this peep into the child-life of a Pharaoh, we pass around the promontory, enjoying the view across Elephantine, where Harkhuf lived, and the wild and tumbled surface of the eastern desert beyond, stretching melancholy and forbidding to the distant horizon. The danger of this region to these hardy borderers is illustrated by the boast of one of the lords of the court in Harkhuf's time, that he led an expedition to the granite quarries below us, with a guard of "only one war-ship." We can understand then the story which we find on the front of the next tomb. It tells us how Sebnî, one of these old lords of Elephantine, received news that his father, then on an expedition in the south, had been slain by the barbarians. Without hesitation he pushed southward with a rescue party, punished the offending tribe, and rescued his father's body for embalmment and burial in the family tomb. For this pious deed he was richly rewarded by the Pharaoh. Pepinakht, another of these ancient frontiersmen, records on his tomb how he was dispatched by the Pharaoh to bring back the body of a royal sea-captain, who had been slain while building a ship on the shores of the Red Sea, for the voyage to Punt (Ophir). These silent tombs thus tell us a vivid story of the active and hazardous lives of these earliest borderers 4,500 years ago, in a region which has been made safe for trade and exploration only within the last few years.

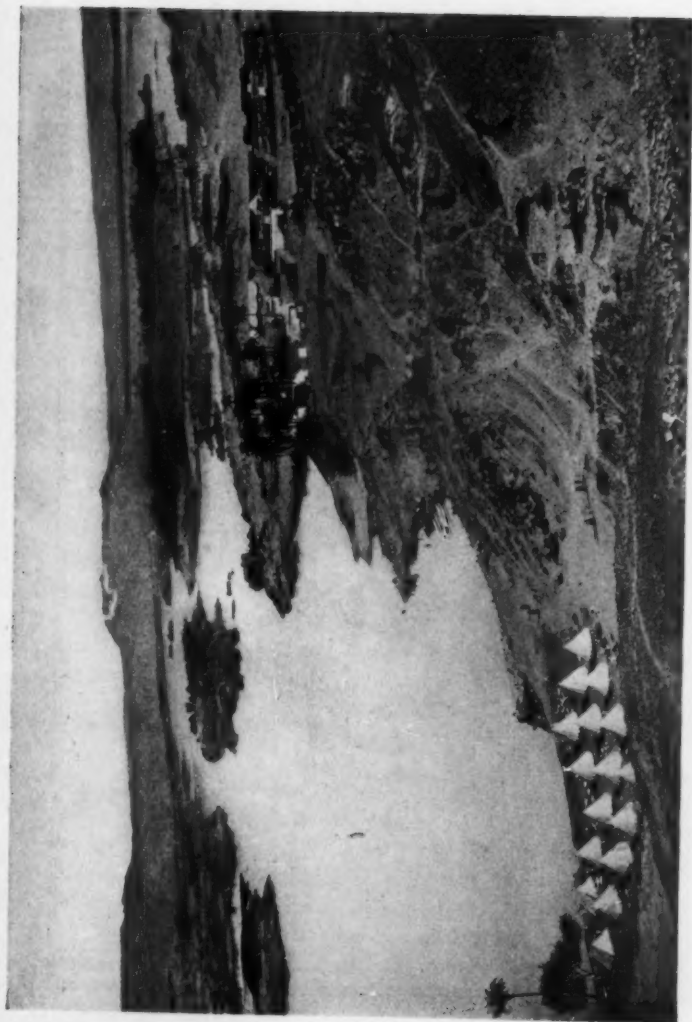
The market which these Elephantine nobles made possible by the maintenance of the southern trade routes, and the protection of the caravans was on the other side of the river. The residence-town of Elephantine has perished, but the market-town of Aswan on the other side of the channel still flourishes, and still bears its ancient name, changed but slightly, as it was known to Ezekiel (Ezek. xxix, 10; xxx, 6) and the Greeks. Aramaic papyri recently found upon the island show that the Jews after the destruction of Jerusalem had a temple of Jahweh (Jehovah) here, in spite of the enactments of the Book of Deuteronomy. A walk through the small bazaar is worth the trouble, but the remainder of the visitor's time should be spent upon the islands of the cataract themselves, and the adjoining granite cliffs.

A stroll about the Island of Elephantine reveals the meager ruins of the ancient town at the south end. On the east side of the town is the massive Nilometer, where we discern the figures and the scale by which the level of the rising river was read for ages and is still read. For five miles the granite islands and the masses of granite in the channel obstruct the course of the river, which in places is broken into fierce rapids approximating those below our Niagara Falls, although the volume is less and the current is divided by the rocks into often narrow channels. The islands are high, picturesque masses of granite, rising from the bed of the river, which winds along through a desolate wilderness of such rocks flanking either shore. A ride along the east shore following the ancient footpath overlooking the river is of the greatest interest. Here was the southern boundary of Egypt at this vast granite barrier over five miles wide. For thousands of years the officials of the Pharaohs have crossed this frontier going and coming upon business of the state. Whenever time and opportunity permitted, their scribes and secretaries have left some memorial of their passage upon these rocks, until they have gradually become a great "visitors' book," the oldest and certainly the

most interesting of its kind in all the world. We might spend days reading this vast "visitors' book" for miles up and down the rocks and islands, beginning nearly 3000 B. C. and continuing some three thousand years. Over on the island of Sehêl in the middle of the cataract is a curious document containing among other things the record of a seven years famine.

Leaving the picturesque river-path and turning eastward among the granite hills, we shortly enter the granite quarries, where Uni took out granite in the twenty-sixth century B. C., "with only one war-ship." All around us are the long lines of wedge-holes into which the ancient workmen drove wooden wedges. When water was poured upon these, their resulting expansion as they "swelled" (capillary attraction), gently but irresistibly split the granite along the line of the wedges. A colossal statue of Amenhotep III, identified by an inscription of the workmen near by, and a huge sacrophagus, both unfinished, together with many a rough block, convey the impression that the workmen of several thousand years ago have but "knocked off" for lunch. We almost expect to hear the tap of their mauls again. The most impressive witness to the colossal works once wrought in this place, however, is a prostrate obelisk which has never been separated from the rock of the quarry to which it is still attached. This prostrate giant if he were set upright, would be ninety-two feet high and ten and a half feet thick at the base. All the obelisks that we have seen, once lay here embedded in the heart of these hills. They were dragged down to the river on sledges, and loaded upon vast barges over two hundred feet long, with a thousand oarsmen manning the galleys by which the barge was towed. Thus they floated the huge monoliths down river, even as far as the Delta,—not one or two in a century but by the score. At Tanis alone Ramses II erected fourteen huge granite obelisks from these quarries. This prostrate shaft weighs some three hundred and fifty tons, but a colossus of Ramses II from these quarries found at Tanis (in





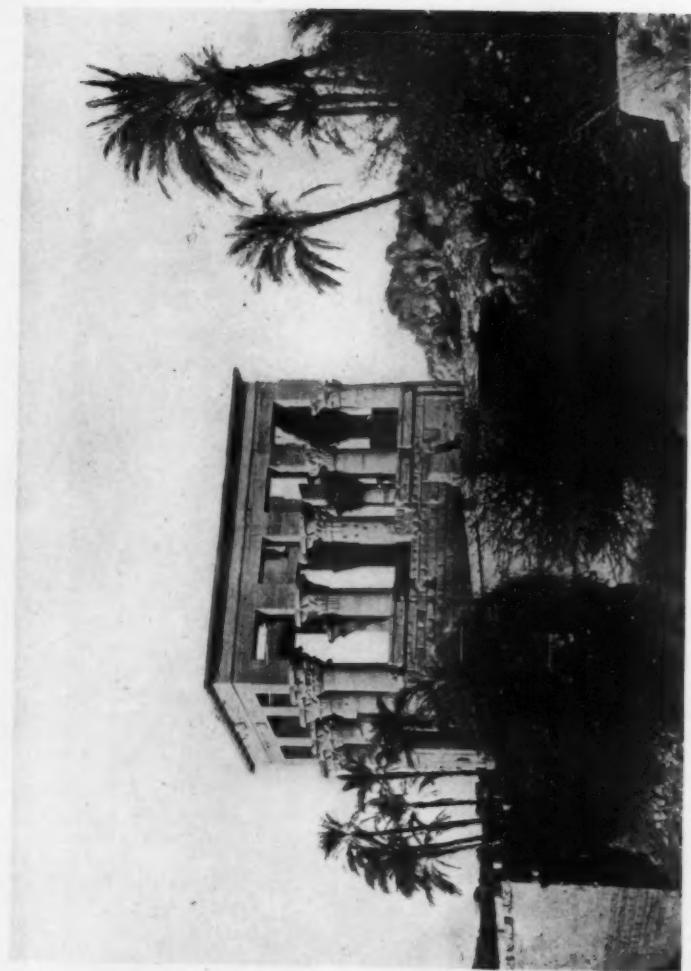
At the Foot of the First Cataract. View northward along the Nile to the Island of Elephantine. (Aswan is out of range on the right; the highest cliffs in background contain the tombs of the Elephantine nobles.)



Elephantine nobles.)



Island of Philae. The Flooded Entrance of the Isis-temple. The black streaks are discoloration caused by the muddy waters since the erection of the dam.



Island of Philae. So-called "Pharaoh's Bed," a Kiosk of the Early Roman Age. Before the Building of the Dam.



Inscription on the Island of Sehel recording a  
Seven Years' Famine.



Ninety-two foot Obelisk still lying in the Granite  
Quarry at the First Cataract.  
*Copyright by Underwood and Underwood.*



The Ancient Nilometer (Nile-measurer) on the Island of Elephantine.

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View from the Western Cliffs above the Tombs across the North  
End of Elephantine, the southern part of Aswan, and the  
Eastern Desert.

*Copyright by Underwood and Underwood.*



A Colonnaded Hall in the Kom Ombo Temple. (Note the unfinished capital on the left.)



The Island of Philae from the North (before the building of the dam).

*Copyright by Underwood and Underwood.*



Cliff-tomb of Sebni and Mekhu excavated in the Cliffs opposite Elephantine.

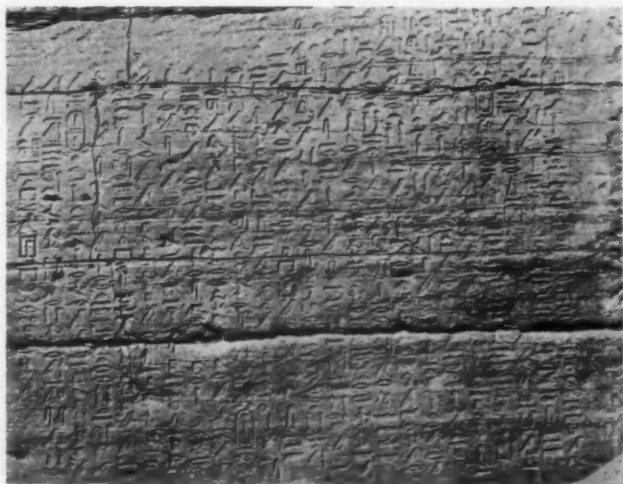


Door of Harkhuf's Tomb, Excavated in the Cliff opposite Elephantine (the letter of Pepi II is just at the right).





Cliff-Shrines of the Nile-God at Silsileh.



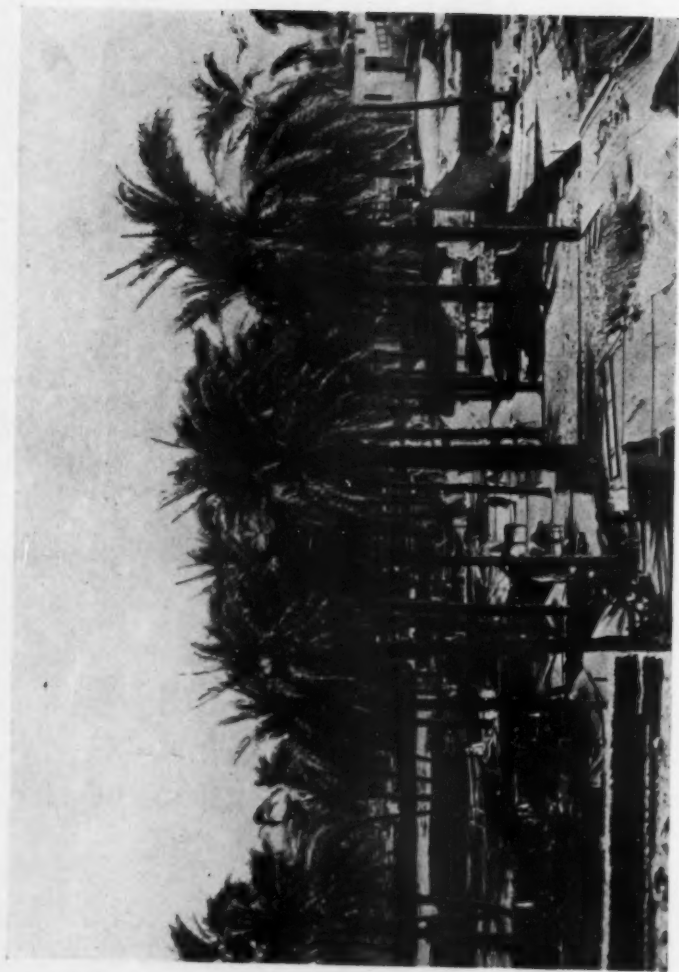
The Letter of Pepi II to Harkhuf, the oldest Royal Letter known.  
(Engraved on the front of Harkhuf's tomb opposite Elephantine.)



Looking westward across the Hospital Garden and the Shipping of Aswan, to the Ancient Tombs in the Western Cliffs.



A Glimpse Across the Open Sluice Gates of the Aswan Dam.



A Corner of the Market in Aswan.



Island of Philae. The Flooded Court (since the building of the dam; note the black discoloration from the muddy water).



A Funeral on Elephantine: Ferrying the Body over to the Mainland.



The Western Cliffs with Tombs of the Elephantine Nobles, seen through the Palms of Elephantine.







the Delta) by Petrie, weighed no less than nine hundred tons. In such a place as this one feels how potent is the charm of Egypt. There is mystery enough to be sure; but this hoary land not only shows us its wonders of early man, but as nowhere else in the world displays to us also the sources from which they came, and the stages or processes which finally brought them forth. Thus we see more vividly than anywhere else the actual substance of this ancient life conveyed to us not only in what it has produced, but visible also in the daily course and manifold processes which made up that life. The monuments constantly appear environed in that great panorama of life, of which they are the expression, and its successive pictures are unfolded day by day as the voyage of the Nile continues.

Over a mile beyond the southern limit of the ancient quarries we discern as we look southward a vast wall a mile and quarter long and a hundred feet high at the middle, extending directly across the course of the river from the rocks in the east to those on the west. This is the great Aswan dam, the largest structure of the kind ever erected. Among the granite boulders all around us the blocks for the structure were blasted off, some of them still bearing the records of the ancient world that once passed back and forth through this granite gateway to the south. As completed in 1902 the water can be raised behind the dam sixty-five vertical feet, producing a lake fifty or sixty miles long, containing roughly as much water as the Lake of Geneva in Switzerland. From the first of December to the first of March the waters are allowed to collect by closing the one hundred and eighty enormous sluice-gates. Then when the low water makes irrigation difficult about the first of April the gates are opened, the collected supply lasting until the eighth or tenth of July, when the oncoming inundation has again begun. It cost a matter of seventeen million dollars, but it has increased the revenues, or the wealth of the country by not less than thirteen million dollars annually. The view from the west along the open sluice-gates is a tre-

mendous spectacle, without parallel in the annals of engineering. Not content with this economic triumph, the government has now determined and is carrying out a further elevation of the tremendous dam, raising its height by seven meters, almost exactly twenty-three feet. When this addition is complete in 1911 or 1912, the waters will form a lake over a hundred miles long, and the wealth of Egypt will be correspondingly increased,—a triumph indeed, seeing that there can be no doubt that wealth is the highest possible good!

The visit to the entrancing island of Philae, which unfortunately lies above the dam, can best be made by the narrow-gauge tram from Aswan to Shellal, which is the terminus of the road on the east shore opposite Philae. The sputtering little engine drags the stifling little cars in and out hither and thither among the granite hills and boulders, and emerges after half an hour upon the basin of the river and the reservoir above the cataract. Before 1902 a visit to Philae might be classed among the great events of one's life. Now, for anyone who feels that reverence of the life of man which William Morris preached, for one who loves and reveres that life as found in the ancient world, a visit to Philae is a bitter experience.

The island of Philae lies nestling in a broadening of the stream at the foot of the high and massive granite cliffs of the larger island of Bigeh. On all sides it is enveloped in a wilderness of granite, though immediately framed in the waters of the river. Who can ever forget the first view of the place in the happy days before 1902! For unalloyed loveliness, where the handiwork of nature and of man mingled in one perfect picture, it was unrivalled. In the midst of the sombre grandeur and desolation of the desert, the radiant island "raised its fronded palms in air" rich in the opulent green of the tropics. Through many a verdant vista peeped the towers and colonnades of the Isis temple, blending with the green into a perfect whole, which was mirrored in the unruffled surface of the river. Here for the first and

only time on the Nile, the work of the Pharaoh's architects was viewed as it was intended to be viewed, looking forth embowered in trees and verdure, as in the old days when the temple-garden still surrounded it. The gaunt and sombre contours which obtrude so noticeably in the melancholy ruins of all other temples, could here be seen under something of the old conditions, and with some measure of the old effects. These effects were heightened by the unique situation of the temple upon a tiny island, set like a precious stone in the vast wilderness around it. Thus Philae was the one incomparably lovely spot, unrivalled in any land of the ancient world.

And why was it ruined? To increase the wealth of Egypt by a few millions. Had the peasants been suffering privation or the resources of the land proved insufficient, no one could have objected. But the Aswan dam was built at a time when for years Egypt had been rolling in plenty. The peasants at that time on the basis of the old conditions, were amassing undreamed wealth, and the national finances, public debt, etc., had for years been placed upon a basis more favorable and more prosperous than the most sanguine statesmen had ever before deemed possible. Moreover, in order to save Philae it was not necessary to abandon the Aswan dam. Far from it. The dam could have been built above Philae, as the engineers very well knew; but the situation above the island was a little less favorable, would probably have cost a little more, and would have made a lake now from fifty to sixty miles long possibly a mile and a half shorter! In short Philae was destroyed by the most indifferent and brutal commercialism in high places. A priceless heritage of the ancient world has been lost, but the wealth of an already over-prosperous Egypt has been increased.

Take the felucca and row over to the island if you will; but to the feeling of many it is not now worth the trouble. If you are visiting the place at high water, you find the flood rising to the capitals of the columns. You row down

the colonnades, where the white-robed priests of Isis once moved in procession and if you are not stopped by the custodian you may float in at the front door of the hall and view the lapping waters washing away the exquisite colors which still adorn the reliefs of the interior. Remember, however, that when the raising of the dam is completed, these halls will be completely submerged and of the entire temple only the two pylon towers will project a few feet. If, however, you visit the place at low water, you wander over a horrible mantle of gray mud; the palms have vanished and the successive levels of the subsiding waters are marked in long horizontal streaks of sediment and mud in parallel zones from the tops of the walls to the base. As you enter, the damp chill of the catacombs strikes into your vitals, and the earthy, mouldy odor of an ancient cellar displaces the incomparable air of the desert. This then is the state of the sole surviving sanctuary of Isis in her homeland. "Mais," as Pierre Loti sagely remarks, "*cela permettra de faire de si productives plantations de coton!*"\*

\*"But this permitted the making of such productive cotton plantations!" "La Mort de Philae," p. 356. For studying the island before its desolation, see the author's "Egypt through the Stereograph," pp. 321-26, Views, 89-91.

#### PHILAE

The Pearl of Egypt! Once the Holy Isle  
And now itself a sacrifice. The oar  
Shoves ruthlessly against the dim, drowned smile  
Of piteous gods whose wrath is feared no more.

—Katharine Lee Bates.



## VIII. Greek Architecture--- The Parthenon\*

By Frederick Lewis Pilcher

Professor of Art in Vassar College.

**D**OMINATING the buildings upon the Acropolis of Athens rises the shrine of Athena Parthenos or Virgin, the combined work of the greatest Greek architect, Ictinus and the most talented of sculptors, Pheidias. It is justly considered the masterpiece of the world's art. Architecturally effective in its expression of rhythmic dynamic repose and sculpturally presenting a complex composition marvelous in its purposeful unity. The perfect synthesis of architecture and sculpture indicates the presence of a master executive upon whom the responsibility for the entire design was placed. His was the herculean task of bringing together all of the elements of the design, of proportioning the value of the tasks of the various artists. Tradition attributes this artistic presidency to Pheidias, the son of Charmides, an Athenian born soon after 500 B. C. The Attic art of the Golden Age might well be called the Pheidian style, for this artist's maturity was principally devoted to the adornment of Athens from the funds contributed by the allied Greek states during the administration of Pericles.

The Parthenon was undertaken about the year 447 B. C.

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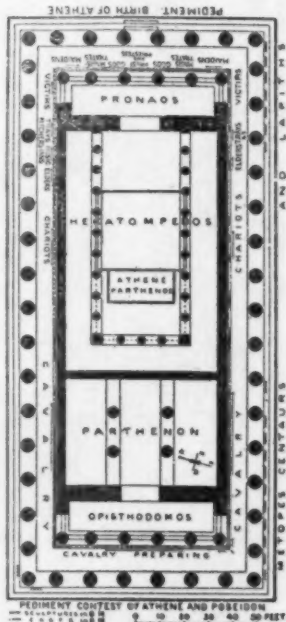
Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December; V. The Art of the Hittites, January; VI. Phoenicia and Asia Minor, February; VII. Greek Doric Architecture, March.

and was far enough advanced to receive the great statue of the goddess in 438 B. C., although it was not completely finished until some five years later. It rests upon the substructure of an earlier, unfinished temple belonging to the rule of Pisistratus (560-527 B. C.), "the friend of the people," an usurper who adorned Athens with many monumental buildings. The Archaic structure was much longer in proportion to its width than the Periclean plan; it was necessary therefore to extend the old platform some distance to the north, a fact clearly evidenced in the photograph of the west front of the Parthenon. Upon this substructure rested the *Crepidoma* or base proper of the temple, composed of three great marble steps, each about twenty inches in height. The *Periperos*, with its subtle columnar arrangement, has already been described in the section dealing with the evolution of the Doric column. The sanctuary or cella was itself a complete amphiprostyle hexastyle temple, i. e., a temple in the Doric order with a six-column porch at either end. This inner edifice was elevated two steps above the floor (stylobate) of the peristyle. (Fig. 1.) The upper part of the exterior cella was decorated with an Ionic frieze, *Zophoros* (figure bearer), five hundred and twenty-four feet in length, upon which were carved the incidents of the ceremonial procession of the Panathenaic Festival. (Fig. 2.)

The porches at either end were enclosed with metal gratings, to protect the rich votive objects that were deposited there. The porch toward the East is the *Pronaos*, that at the Western end, the *Opisthodomus*. (Figs. 3 and 4.) Lofty openings furnished with huge bronze doors, gave access to the interior which was divided into two unequal chambers, separated from each other by a solid masonry wall unbroken by door or other opening. The only source of light for the interior was through the huge door grills. This arrangement, in the brilliant atmosphere of Attica, ensured a subdued but sufficient illumination for the shrine, the rich materials and dazzling gold and ivory statue of the goddess therein contained.

The larger chamber, entered from the Pronaos, was the *Naos* or Hekatompedon, so called because its length, including the separating wall, was exactly one hundred Attic feet. It was divided longitudinally into three parts, a central nave and two aisles, by two rows of Doric columns. A free passage at the West connected the aisles and from it stairways, probably of wood, as was the case in the temple of Zeus at Olympia, gave access to a gallery. Near the west end of the gallery stood the statue of Athena, its site still marked by a rectangular space covered with Peiraic stone. An idea of the scale of the Hekatompedon will be gained when it is known that the statue was thirty-nine feet high inclusive of the pedestal.

The sculptural decorations of the outside of the temple were the East and West Pediment Groups, which filled in the gables at the ends of the building, and the Metopes or square panels between the triglyphs. It is beyond the limits of this article to enter into a description of the wonderful conception and execution of these plastic marvels. In the Eastern Pediment the Birth of Athena was represented while the Western portrayed the contest between Athena and Poseidon for the supremacy of Attica. The Metopes (Fig. 5.) were occupied with ninety-two high reliefs depicting the



Plan of Parthenon.  
(Fig. 3.)

contest of the Centaurs and Lapiths at the marriage feast of Pierithoos, the Battle between the Greeks and Amazons and a contest between the Olympic deities and the Giants.

#### Polychromy

In modern architecture to cover a marble structure with paint would be considered the height of bad taste, for in our tempered atmosphere such a treatment would appear gaudy and discordant. Under the brilliant sun of Greece, however, the freshly cut material would have presented an aspect too dazzling to the eye. Partly for this reason and partly because the Archaic stucco covered shrines were treated with conventional symbolic hues, the great Doric temples of the Golden Age received, inside and out, a rich decoration of color. The columns were tinted a yellowish brown, which harmonized well with the brilliant embellishment of the entablature. The ceilings throughout were adorned with deep blue panels studded with gilt stars. The walls of the interior were probably painted a Pompeian red as were the Tympana and Metopes of the superstructure. This color provided a good background for the tinted sculptures that ornamented these spaces. The triglyphs, regulae and mutules were covered with dark blue pigment while their pendant guttae were gilded. All of the curved mouldings, including the echini, were painted with conventionalized leaf and anthemion (modified honeysuckle) forms, while the flat mouldings and the abaci of the capitals were enlivened with variously colored frets and meanders.

Living in the North it is difficult for us to appreciate the value of this treatment, but when, in wandering among the majestic ruins of the Athens Acropolis, we feel the pressing need of smoked glasses to protect the eyes from the glare, we begin to comprehend how necessary and grateful this polychromatic decoration was,—and to what an extent it must have vitalized, enriched and united into an harmonious whole the different parts of the entire fabric.

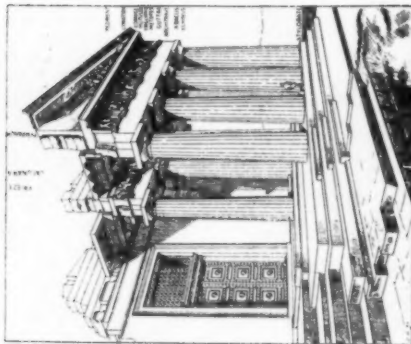
#### Greek Curves

In describing the refinements of the Parthenon to an

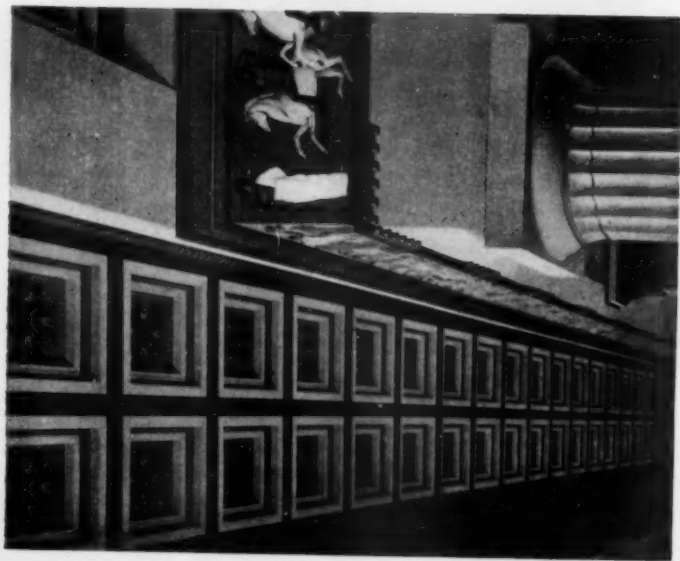




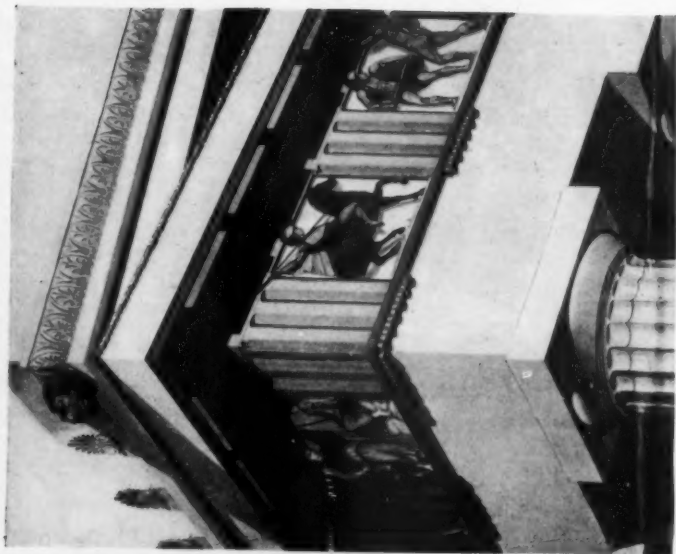
Detail of the Parthenon.



Niemann's Restoration of Section of the Parthenon, Athens. (Fig. 1.)



Detail of Parthenon Showing Position of Panathenaic Frieze. (Fig. 2.)



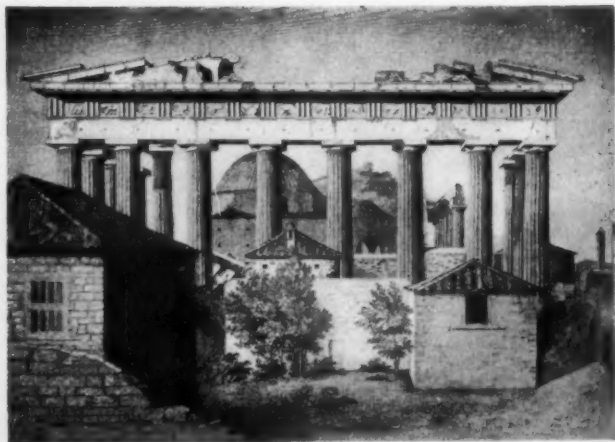
Detail of Parthenon Showing Entablature, Metopes, etc. (Fig. 5.)



The Parthenon. View from the West. (Fig. 8.)



Parthenon Interior. Actual State. View from East. (Fig. 4.)



The Parthenon as it appeared during the Turkish Occupation.



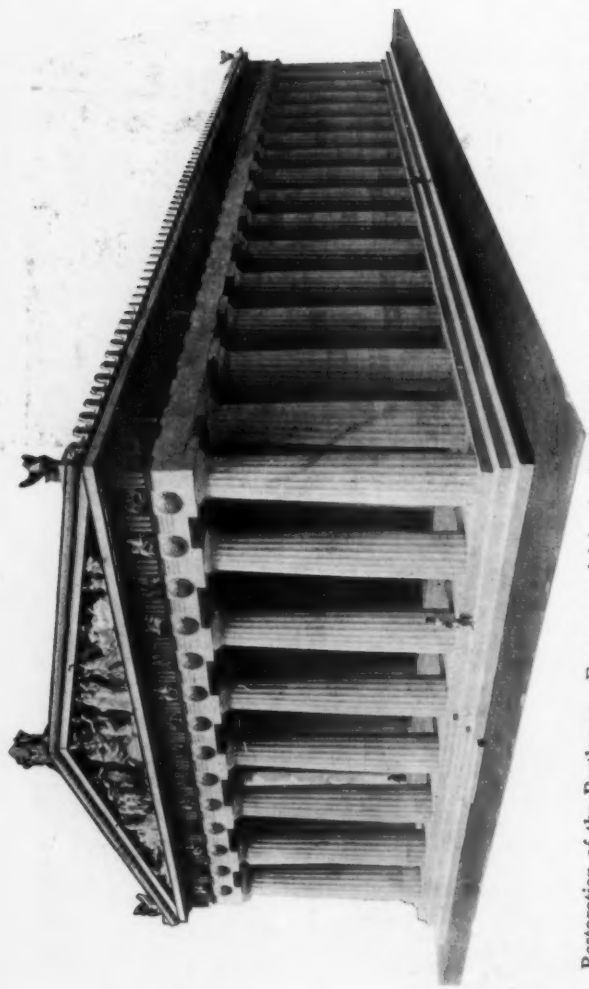
Temple of Poseidon, Paestum. (Fig. 10.)



Ionic Capital from Eastern Col-  
onnade of Temple of Athena  
Nike, Acropolis, Athens.  
(Fig. 12.)



(Fig. 14.)



Restoration of the Parthenon. From a model in the Metropolitan Museum, New York City. (Fig. 9.)



Parthenon. View from Northeast. (Fig. 11.)



Temple of Athena Nike, Acropolis, Athens, showing amphi prostyle arrangement. (Fig. 18.)



Temple of Athena Nike, Acropolis, Athens. (Fig. 19.)





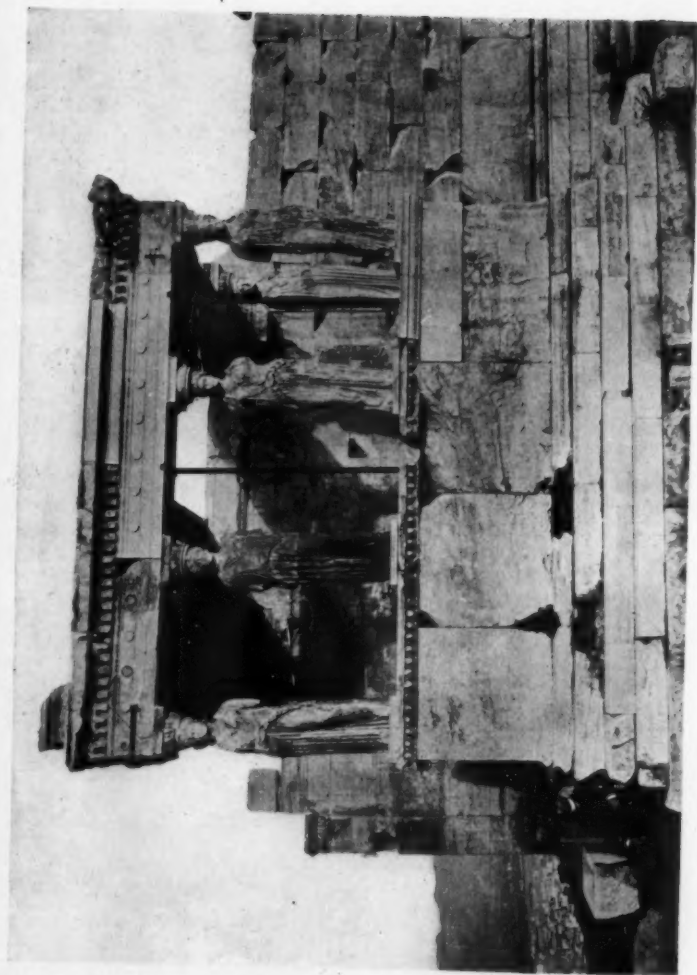
Propylaea, Acropolis, Athens. View from Temple of Athena Nike. The interior colonnade was Ionic, the exterior Doric. (Fig. 17.)



Ionic Capital Details. Museum, Athens. (Fig. 21.)



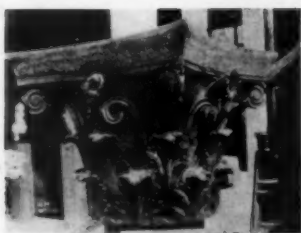
Greek Corinthian Capital, Athens. (Fig. 27.)



Porch of the Maidens. Erechtheion, Acropolis, Athens. (Fig. 22.)



Corinthian Capital from Museum, Athens. (Fig. 25.)



Corinthian Capital from Eleusis. (Fig. 26.)



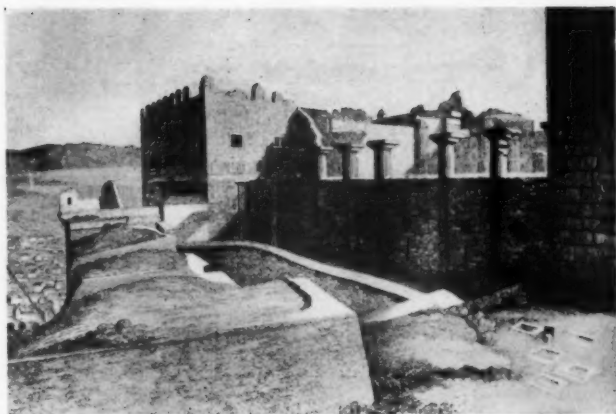
Temple of Jupiter Olympus, Athens.



The Acropolis under the Turks, showing fortification of the Hill.  
Note also the minaret on Parthenon.



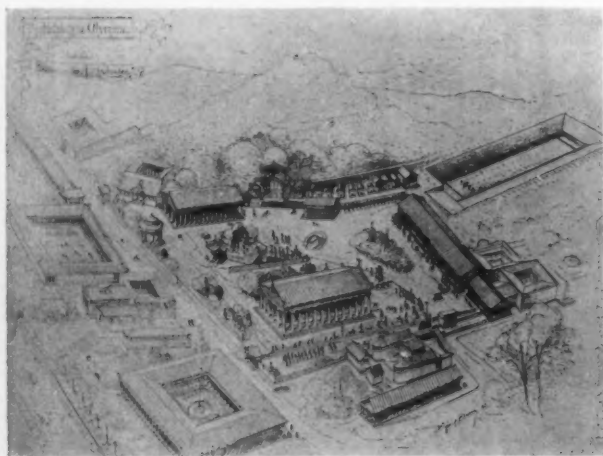
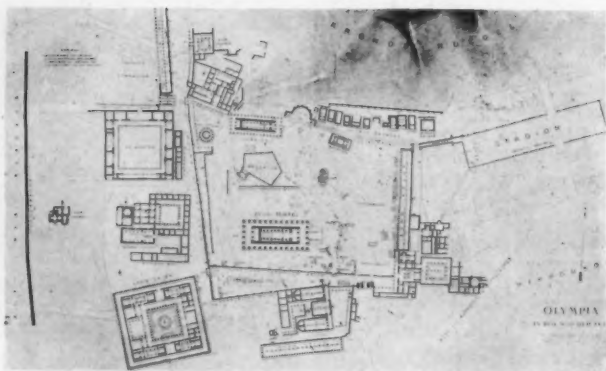
View of Destruction of Parthenon by the Venetians.



Medieval Fortifications of the Propylaea of the Acropolis.



Present State of the Acropolis Approach. View from the West.



Restored Plan and Bird's-eye View of Olympia, showing the sacred precinct with its chief buildings. It was revered throughout the entire Greek world for its shrines of Hera and Zeus. It was here that the famous Olympian games were held every four years in honor of Zeus. These periodic festivities were participated in by all the states of Greece for upward of a thousand years.



Restoration of the Temple of Zeus, Olympia. In this shrine was the celebrated chryselephantine statue of Zeus by Pheidias. The temple is thought to have been founded in the fifth century B. C. The details that are scattered about enable the archaeologist to place it in the Transitional Period.



Restoration of the Heraeum, Olympia. The most ancient of Greek temples, according to Pausanias it dates from prehistoric times and for a time served as a common shrine for Hera and Zeus. It was in the ruins of this temple that the Hermes of Praxiteles was found. The buildings in the background are the treasuries of the Greek states.

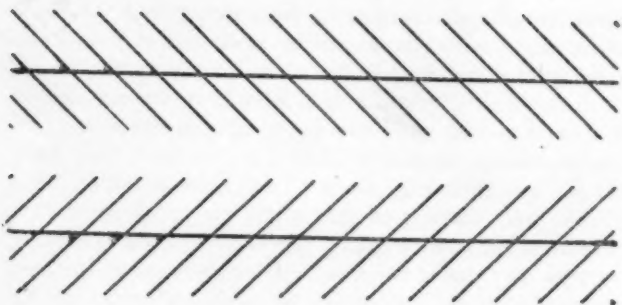


Monument of Lysicrates.

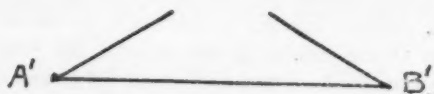


audience grouped in front of the building itself no statement was received with greater astonishment nor stimulated greater interest than that all of the apparently straight lines that they saw before them were in reality not straight but curved—that upon the whole building there were no mathematically rectangular forms, no perfectly level lines. As H. W. Butler aptly puts it in his "Story of Athens," the Greeks were masters of that subtle theory of optics "the delicate art of making things look as they should by making them as they should not look." The inclination of the axes and entasis of the peripteral columns have already been described. The long horizontal lines of the crepidoma and cornice were curved upward. The deviations in the entablature are especially interesting because of their extraordinary delicacy and difficulty of execution. In the discussion of the curvilinear refinements of the Egyptian Temple it was comparatively simple to determine the reason underlying the scheme. In the Greek facade, however, the problem is more complex for there is here the added element of the slanting lines of the pediment to take into consideration. It is a fact that long horizontal lines appear to sag (for explanation of this optical phenomenon see article on Egyptian Architecture) and to overcome this defect the steps of the crepidoma were curved upward about three inches in one hundred feet on the front and four inches on the flanks. If one sights along the top step the curve is very perceptible, the convexity being so great that an object, such as a camera or a high hat, placed at the other end of the step disappears from view.

The cornice line at the base of the pediment is given a similar convexity, but the curve is differently plotted. The appearance of concavity that would result from the employment of a straight line has in part been overcome by the disposition of the masses of the metope sculptures which have been composed so that their high lights and shadows give a diagonal indication, those to the right of the center pointing from right to left and those to the left pointing



Parallel lines intersected by diagonals. (Fig. 6.)



(Fig. 7.)

from left to right. The effect of a series of diagonals intersecting an horizontal line is well illustrated by the accompanying diagram.

The cornice line, however, had to be curved upward to counteract the apparent shortening that was caused by meeting with the many slanting lines of the raking pediment cornice. The condition is simply illustrated in figure 7. The line A' B' appears much shorter than A B although measurement will immediately demonstrate that both are of equal length. The apparent difference in length is explained by the fact that, when the oblique lines intersecting the straight line A' B' are looked at, the spaces stimulated on the retina overlap, making the transition from A' B' more easy than from A to B. The cornice lines of the pediment have exactly this effect upon the corona of the main cornice. (Fig. 10.) The Greek designers had therefore to design a line that would appear longer than it really was, which they accomplished by giving it a subtly proportioned convex curve. The success with which these refinements were executed is attested by the fact that their presence was unsuspected until Hoffer in 1837 described them. Penrose in 1845 accurately measured and in 1851 published them in his "Principles of Athenian Architecture." There are many problems in modern architecture that are similar to those that were so masterfully treated by the Hellenic artists, but as yet, although many experiments have been tried, the key to the problem is still missing, a fact that causes us the more to marvel at the wonderful skill, sensitive and acute observation of the designers of Greece.

The present ruined state of the Parthenon (Figs. 8 and 11.) is due to a series of deplorable events. As late as 430 A. D. a statue of Athena was still in place. During the second half of the fifth century the temple was converted into a Christian church, and when in 1483, Athens was captured by the Turks, the building was used as a Mohammedan mosque, and supplied with an incongruous minaret. In 1687 the city was taken by the Venetians and the Acropolis was

bombarded. The Parthenon was used in part as a powder magazine by the Turks, and the besiegers succeeded in dropping a shell into the building, which caused an explosion that destroyed the sides and roof of the edifice. The Venetians upon reducing the Acropolis desired to remove the pediment sculptures to Venice, but through clumsy workmanship allowed the central group of the West pediment to fall to the rock below. Fortunately, in 1674, a French artist, Jacques Carrey, had made sketches of the then extant sculptures, which still preserved form an invaluable source of information to the student. Early in the nineteenth century Lord Elgin, British Ambassador to the Porte, removed many sculptures and architectural fragments to England where they are now exhibited in the British Museum. This act called forth Byron's celebrated epigram "Quod non fecerunt Gothi, hoc fecerunt Scoti."

Théophile Gauthier: *Loin de Paris*, has well expressed the effect of the ruin of the culminating artistic product of antiquity upon the modern mind. "And before this temple, so noble, so beautiful, so accordant, as it were, to some divine harmony, we are overcome with a deep and humble revery, a revery disturbed by unquiet questionings. Has our race indeed advanced along the paths of progress with such giant strides as we would fain believe? Has it not rather retrograded? for, in all our new multiplied religions, and numberless inventions—in spite of compass, printing-press and steam—has not the spirit of such beauty well-nigh vanished from the earth; are we not impotent to lure it back?"

#### General Esthetics of the Doric Style

The unanimous judgment of all ages that the Greek Doric peripteral design expresses in the highest possible degree the qualities of serene monumentality and dynamic rhythm forces the student to inquire closely concerning the esthetic basis for this verdict. We have explained many of the details and forms by which the end was attained but it still remains to describe the reasons responsible for the

architectonic effect experienced by the admirers of these wonderful Hellenic works.

If the facades of a number of Greek temples (Figs. 8, 9, 10.), for example, the Parthenon, the Theseion and the Sanctuary of Poseidon at Paestum, are examined, it will be at once manifest that the horizontal lines of the crepidoma and the entablature dominate all other elements. This being so it follows that in the resultant effect upon the observer the horizontal factor must be the determining one. There is produced a feeling of serenity and majesty. That one would not experience this sensation if the lines of the base and superstructure were absent is at once demonstrated by viewing the north side of the Parthenon (Fig. 11.), where the entablature was destroyed by an explosion. Here the sensation is artistic uncertainty and chaos. The vertical direction of the columns lacks any modifying feature.

The psychologists have demonstrated that the ordinary seeing of space rests upon the retinal sensations of both eyes and that these are greatly influenced by the tactile sensations produced by associated ideas. Miss Puffer says "try to think of a pine tree keeping your eyeballs perfectly still. You will find that you are unable to do it, and imitate the tree in miniature, sweeping your eyes up its length and out to the tops of its branches. If it calls to the mind a breeze, you will be unable to think of the breeze unless you feel it in miniature, producing cooling sensations on the skin." Following this reasoning Miss Puffer in the "Psychology of Beauty," asserts that we cannot look along a horizontal line without mentally assuming ourselves the horizontal and thereby experiencing, without conscious effort, the restfulness that belongs to that posture.

Then again anything that we do habitually we do easily. The conscious act becomes mechanized and sensations of pleasure and of ease are experienced. Witmer and Sanford in their experimental psychologies hold that the horizontal line is the easiest to look along or exploit, because it requires the least effort on the part of the eye muscles. San-

ford further states "that the position is considered the primary position of the eye in which the eyes, when the head and body are erect, are directed forward to the distant horizon." The eye muscles that control the horizontal movements of the eye are from our earliest visual experiences employed almost constantly. This eye movement becomes then the easiest of all eye movements for us to perform and when we look over an object in which the horizontal is the dominating feature we unconsciously experience a sensation of ease and restful pleasure. The eye looks up or down with a certain amount of conscious effort which results in a feeling of proportionate unrest.

Due therefore to the habitual methods of optical exploitation followed in viewing the temple facades we account for the repose, pleasure and serenity experienced; and this sensation modified by the stimulation of our far reaching associative imagery produces the added effect of stability and perfect equilibrium. The sensations of repose and stability, however, do not produce an ideation of dynamic monumentality such as one feels when standing in front of the Parthenon. If we had nothing but the horizontal factor to deal with the object viewed would appear heavy and monotonous. In nature the eye tires of the long levels of the plain and the calm sea. Human desire calls for contrast, the visual analogy to the physiological phenomena of pain and pleasure, tension and release.

It is well known that in exploiting the horizontal line the eye habitually seeks a middle point, perhaps due to the associative imagery of balance inherent in the human figure and reciprocal movements; and then makes equal movements to the right and left, not following in either direction a continuous path but jumping from point to point. This fact can be easily tested by the reader in perusing a line of text. The eye in going over a given line of type rests some three or four times and does not regularly pass from letter to letter and from word to word. A knowledge of this optical habit will at once enable us to understand

what an important part of the design it was to have the facade bilaterally symmetrical with respect to a central axis. Also how easily the vertical lines of the columns and triglyphs, providing resting points, lend themselves to the task of carrying the eye to the right and left in the horizontal direction.

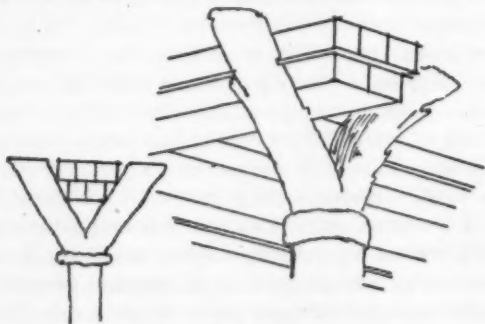
It has been shown that the horizontal lines produce the effect of repose and the vertical lines uncertainty or tension. The greatest visual pleasure is gained when these are co-ordinated to each other so that a proportional tension or rhythm is effected. The German philosopher Fechner experimented at great length with this problem and arrived at a relation of line that is known as the *Golden Section*. As the result of his investigations the conclusion was reached that a vertical line when divided in the ratio of 3:5 or 1:666 was more pleasing to the majority of people than any other inequality of parts. Witmer, in his "Analytical Psychology," states "That the human mind manifests an esthetic appreciation of proportion in the vertical line is shown in the historical development of the form of the Cross in Christian art. The Cross was originally T-shaped or had the cross-bar very high up on the vertical. As the historic symbol was adapted for church and personal ornament, the cross-bar dropped down in the course of centuries to satisfy an esthetic demand for proportion in the vertical line."

Experiments have fully demonstrated that what holds true of the pleasurable division of the vertical line is likewise true regarding the combination of horizontal and vertical lines. For this reason a rectangle whose upper and lower sides are longer than the ends is much more interesting than the square. If then we proportion a rectangle so that the upper and lower sides dominate the end verticals in a ratio that approximates 3:5 a form is obtained that has more possibilities of visual pleasure than any other rectangle and when to these factors of optical enjoyment are added the associative stimulations of repose and tension

we have resulting a dynamic rhythm of as perfect type as the human mind is capable of conceiving. Of all the edifices designed by man the Parthenon combines in the greatest degree all of the qualities described and its effect of monumentality and perfect esthetic accomplishment is due to the method by which an enhanced feeling of life is stimulated through the consummate balancing of the various requirements of esthetic experience.

#### The Ionic Order

During the fifth century B. C. the Ionic Order. (Fig. 12.), which may always be recognized by its volutes or spiral projections at each side or angle of the capital, was introduced



(Fig. 13.)

into Attica. Its origin may be traced back to wooden prototypes in the primitive styles of the Orient. Probably in adapting the forked timber support (Fig. 13.) to the elaboration of furniture some early Aryan designer felt that the strong, straight lines of the fork would appear much more graceful if they were curved like the spiral shavings which his draw-knife produced. (Fig. 14.) The built-up beam that rested in the fork was also rendered in miniature, still retaining its banded profile, and when the fork lines were turned in toward the small shaft in a spiral, the end of the beam assumed an abacus form. The helix once adopted was





Assyrian Table from relief.  
(Fig. 15.)



Detail of Volute Columns from  
Assyrian Relief. (Fig. 16.)

subjected to modifications suggested by very many naturalistic types.

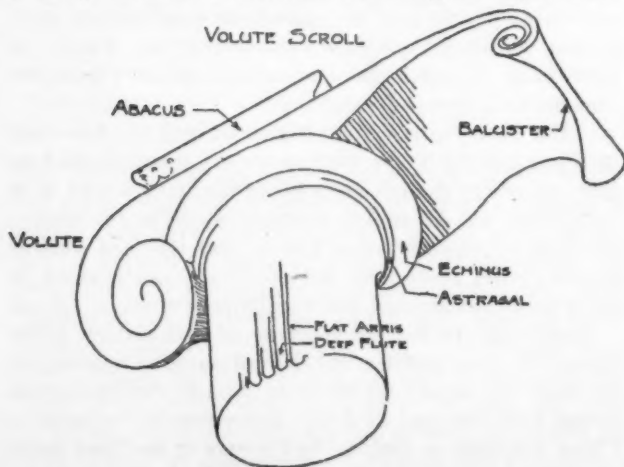
Whatever truth there may be in this suggested origin of the volute form it is significant that the first of it is evidenced in the ornamentation of the upright legs of Assyrian furniture (Fig. 15.) and the small decorative columns that were employed in the roof enclosures and shrines of Assyrian architecture (Fig. 16.). The Persians in their order used this form in the same ornamental manner (c. f. *Persian Architecture*, CHAUTAUQUAN for Dec., 1909). In these early examples the volutes are separated from the columns by a series of mouldings.

The theory advanced by Vitruvius that the Ionic column was inspired by the form of woman, the waving of the hair, recalled by the spirals; folds of the drapery explaining the flutings and the sandals the base, is wholly discarded in the light of modern research. In fact this and kindred puerile stories concerning the origin and development of many forms, widespread and thoughtlessly accepted account in great measure for the belittling of architectural philosophy. No great architectural element was ever invented out of hand, nor came into being as Athena, full panoplied, sprang from the head of Zeus. Every type is the result of a long, laborious evolution. In the case of the Ionic order the clumsy experimentations of the early Asiatic designers

were by their successors borrowed, refined and finally developed into a structural member of the first importance.

It is probable that the Attic architects first employed the voluted order in interior work. When so used, due to its slenderness and elegance of carved detail it is seen at its best, as in the interior colonnade of the Propylaea of the Acropolis at Athens. (Fig. 17.) But the Greeks impressed with its beauty and seeking variety early employed it as an exterior feature and it appears in many small temples of which the most noteworthy is the shrine of Nike Apteros or Athena Nike (Figs. 18 and 19.), an amphi prostyle construction on the extreme western projection of the Athens Acropolis. The national sanctuary at Attica, the Temple of Athena Polias, the Erechtheion was conceived wholly in the Ionic style.

The column and its details varied greatly in the various edifices in which it appeared. In height it was never less than seven and at times ten diameters. The shaft was treated with twenty-four deep flutes separated from each other by flat arrises. The base continuing the Aryan tradi-



Ionic Capital. (Fig. 20.)

tion was high and built up of a series of converse and concave mouldings sometimes resting upon a square plinth or base-block.

The capital, the characteristic feature, was composed of moulded abacus which rested upon a long cushion-like element, the ends of which were rolled up in the form of a spiral. (Figs. 20 and 21.) Beneath this curved roll was an echinus, obviously inspired by the same feature in the Doric capital. This always protruded beyond the face of the scroll band above and created an awkward and discordant note that the Greeks attempted, never successfully, to overcome with profuse carving. (Fig. 12.) The juncture of the shaft and capital was made by an astragal, a bead or reed moulding, which was a reminiscence of the strengthening band (Fig. 13.) that the early timber workers used to keep the old fork support from splitting.

When seen from in front the volutes appear symmetrically placed, but the side view shows a baluster like shape. When used for an interior colonnade or in a temple in *antis* only the ornamental part of the capital is apparent, but when adopted for a peripteral or *prostyle* scheme it is at once apparent that the columns at the corners are forced to exhibit their rolls (Fig. 19.) unless the capital at that point be so changed in design as to exhibit the spirals upon two adjacent sides instead of the two opposite. In the *Athena Nike* temple the helices at the angle are bent out at forty-five degrees and the two inner faces were allowed to simply intersect. This was at the best a miserable makeshift for the corner volutes projected like great ears and one has the feeling, no matter from what point the detail is seen, that the least violence will result in their demolition.

The pure Ionic entablature consists of but two members, a banded architrave and a delicately profiled cornice in which, above the bed mould, there is a dentil course, a true expression in stone of the timber ceiling beams of the primitive construction. This two membered superstructure, in more barbaric form, has already been described in the cita-

tion of the tomb of Darius in Persia and, in Greece, is most charmingly recorded in the entablature of the Porch of the Maidens (Fig. 22.), in the Erechtheion, Athens. Generally, however, following the Doric precedent a third member, the frieze was introduced. This was usually embellished with sculpture in relief, a fact that accounts for the term Zophoros, figure bearer, that is applied to it. The various members were carved with conventional decoration, so designed as to recall by the curves of the ornament the profile of the mouldings.

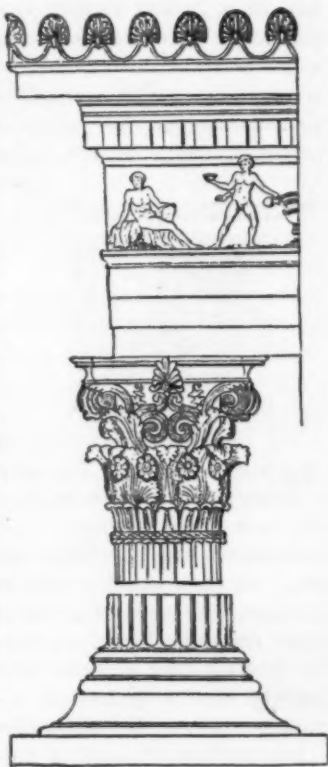
While in Greece proper the Ionic style was restricted for the most part to minor buildings or to interiors, in the provinces, especially the Ionian states of Asia Minor it was employed in a sumptuous and splendid manner. The Ionic peripteral temples of Artemis at Ephesus and Hera at Samos were built as early as the middle of the sixth century B. C. They were surpassed in size and decorative importance by the fane of Apollo Didymaeus at Miletus. The profusion of elegant detail used in this edifice is especially noteworthy and characteristic of the spirit of the Alexandrian age (400-300 B. C.). The capitals of the slender columns were treated with a free oriental touch that sets them apart from all other Ionic examples. The plinths of the bases were octagonal, instead of the usual square, and panelled with relief carving.

#### The Corinthian Capital

During the Periclean age a capital form of foreign origin made its appearance. On account of its florid gorgeousness of detail the innovation was called Corinthian. (Fig. 23.) The type is, in a marked manner, an index of the national spirit of the period of the time succeeding the Peloponnesian wars. The individual had asserted himself—no longer was the state and its glories uppermost in the minds of men. Commerce, the pursuit of wealth, luxury and pleasure caused the change in character and art, and reflected the new conditions in the more sensuous styles of the Ionic and Corinthian. According to Vitruvius the idea of the new capital

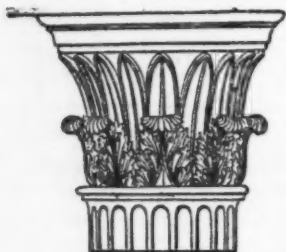
was suggested to the sculptor Callimachos by the sight of a basket covered with a tile about which an acanthus plant had grown, covering it with its leaves, its shoots curling, in scrolls under the projecting cover. An analysis of the capital, however, has caused this account to be classed with the fables of architecture. The elements of the capital are an abacus, upon which the architrave was supported and a core shaped like an inverted bell. The carved decoration in relief of foliage and spirals was applied to the bell. (Fig. 24.)

The campaniform or bell shaped capital had been invented by the Egyptians thousands of years before it appeared in Greece. It was evolved by them as a solution of the problems of scale and decoration that arose in the development of their clerestory construction. (See *Egyptian Architecture*—CHAUTAUQUAN, Oct., 1909.) In adapting the motive in Greece the lotus papyrus and palm decorative foliage were replaced with conventionalizations of plants familiar to the Greeks. The flat abacus of Egypt was widened so that the corners projected over the lip of the bell. It was made concave in plan and given a moulded profile following Ionic precedent. Scrolls of plant



Corinthian Order Monument of Lysicrates, Athens. (Fig. 23.)

tendrils, branching upward from the bell leaves gave support to the angles of the abacus. The bell was surrounded with one or two rows of leaves, not always acanthus, but in some of the most successful designs, as in the Tower of the Winds (Fig. 27.), Athens, with a combination of acanthus and water plant or palm leaves.



Corinthian Capital. Tower of the Winds, Athens. (Fig. 27.)

The Corinthian form never achieved the distinctiveness of an independent order in Greece. It was throughout a foreign element engrafted upon the Ionic style. When used alone, as a votive column, the designers appear to have regarded it as a detail upon which they could, with propriety, exercise their penchant for fanciful embellishment to

their heart's content. When employed as a part of a structural scheme, it was given an entablature purely Ionic in all of its parts. It was not until Roman times that a Corinthian canon or rule was established.

The Choragic Monument of Lysicrates, Athens, erected (in 335 B. C.) by Lysicrates, the leader of a victorious chorus, exhibits the possibilities of the elegancies of the Greek Corinthian style. A high base supports a circular engaged colonnade. The capitals (Fig. 23.), which have been widely copied in modern architecture both in Europe and America, have at the base a necking of small leaves, from which springs a wealth of foliage that completely covers the core. Among the leaves is placed an anthemion that reaches to the top of the abacus. The bell appears unusually contracted and the space between it and the projecting corners of the abacus is filled with heavy complex volutes.

Round the frieze is represented in relief after the Ionic manner the story of Dionysus and the Tyrrhenian pirates.

The roof is domical and covered with a carved decoration of scales. It was terminated with a remarkably graceful combination of scrolls and conventional floral forms which served as a base for a bronze tripod.

During the Roman period (100 B. C. and 200 A. D.) Greece was endowed with a great number of civic and religious buildings which, although excelling the older edifices in grandeur of conception, lacked the true Hellenic delicacy and artistic power of execution. The subtle refinements of the Golden Age were mechanized so that with template and rule the ordinary carver could without great effort speedily produce mouldings and profiles esthetically so treated by the earlier Greeks. Without doubt the most successful of the Graeco-Roman monuments was the mighty temple of Olympian Zeus, which stood upon an extensive terrace of the time of Pisistratos, between the Stadium and the Acropolis, at Athens. Vitruvius cites the structure as one of the four most renowned examples of marble architecture in the classic world. Antiochus Epiphanes in 174 B. C. commissioned the Roman architect Cossutius to complete the temple with a Corinthian dipteros (two rows of columns completely surrounding the cella). The death of the patron in 164 B. C. interrupted the work and some eighty years later several of the columns were transported under Sulla to Rome and introduced in the restoration of the Capitoline Temple of Jupiter, where admired for their beauty of form, they served as models for the Corinthian designers of the Eternal City. The sanctuary was finally finished during the reign of Hadrian and was dedicated by the Emperor in person A. D. 130. Its construction, extending over a period of some 600 years, renders it a most important and interesting object of study to the archaeologist. The platform built by Pisistratos exhibits the same system of curvilinear treatment as that of the Parthenon. The columns, fifty-six feet in height, were crowned with exceeding well carved Corinthian capitals, some idea of whose size is conveyed by the dimensions of the abacus which were

eight and one-third feet square. The entablature was proportionately colossal, one of the stones of the architrave weighing twenty-three tons. When complete, the temple, with its ten-columned front, must have presented a most majestic and monumental aspect—a shrine fit to house the representations of Zeus (Roman Jupiter) and the lesser terrene deities, Kronos, Rhea and Gaia. Compared with the severe and ultra esthetic vigor of the Parthenon it expressed in a most significant and satisfactory manner the changed spirit of the times and forms a fitting introduction to the consideration of the art of building of the Latin masters of the world.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING  
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS  
MAGAZINE.

*(End of C. L. S. C. Required Reading, Pages 166-248.)*

## The Star Myth of Hercules

**H**ERCULES in his cradle strangled the serpents sent by Juno to destroy him. As a symbol of precocious strength and struggle the infant hero was used to typify young America by Benjamin Franklin, by the artists of the Revolutionary Period, and by Greenough on the pedestal of his statue of Washington.

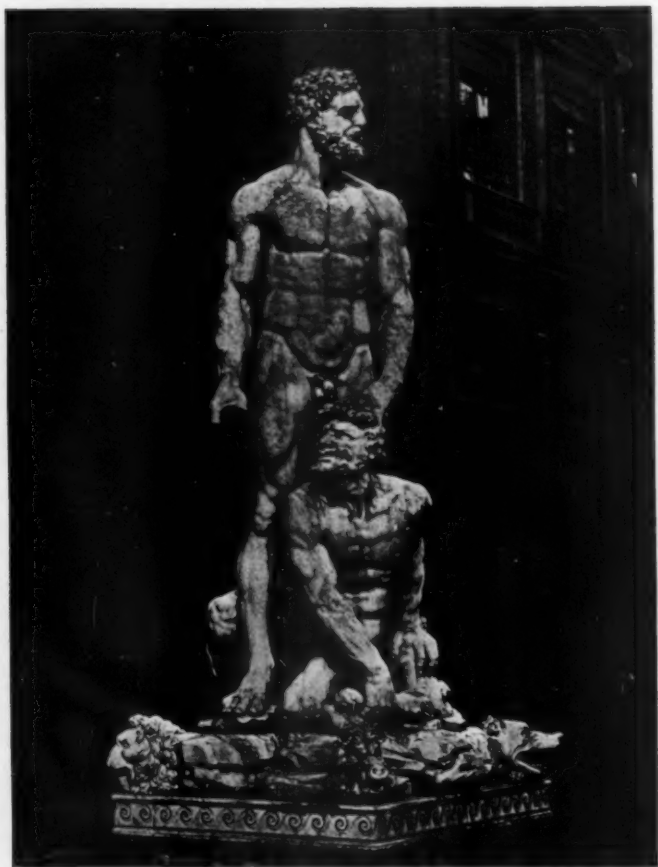
Hercules, grown to manhood, is a figure of might akin to the Luthers and Lincolns of later days. Sir Lewis Morris in his "Epic of Hades," makes Hercules, when he has attained Olympus, say:

\* \* \* \* "For the world still needs  
Its champion as of old, and finds him still.  
Not always now with mighty sinews and thews  
Like mine, though still these profit, but keen brain  
And voice to move men's souls to love the right  
And hate the wrong. \* \* \* \*  
\* \* \* \* These labor still  
With toil as hard as mine: \* \* \* \*





Hercules making off with the Cretan Bull.



Hercules and Cacus.



Hercules and the Centaur Nessus.



Hercules Seeking the Golden Apples of the Hesperides.



Hercules Hurling Lichas into the Sea.



Hercules and the Stymphalian Birds (Metope).

\* \* \* \* And tho' men cease  
 To worship at my shrine, yet not the less  
 It is the toils I knew, the pains I bore  
 For others, which have kept the steadfast heart  
 Of manhood undefiled, and nerved the arm  
 Of sacrifice, and made the martyr strong  
 To do and bear, and taught the race of men  
 How godlike 'tis to suffer thro' life, and die  
 At last for others' good."

As the son of Jupiter and a mortal mother, Alcmena, Hercules (who was also called Alcides) was an object of hatred to Juno. She bade him serve the will of his half brother, Eurystheus, and when he refused, drove him into a fit of madness in which he killed his own children. Eurystheus imposed upon him a series of twelve "Labors." The first was the slaying of a lion that dwelt in the Valley of Nemea. Hercules used his arrows and his club in vain, and finally choked the beast with his bare hands, an example of the efficacy of personal application that has served as a valuable example to the destroyers of more subtle evils. Ever after Hercules wore the lion's skin as a part of his equipment.

Another part of the country, Argos, was ravaged by a hydra, a creature of nine heads, of which the middle one was immortal. Ordinary methods of decapitation proved worse than unsuccessful, for two heads sprang into being whenever one was cut off, until the monster was provided in his proper person with a sufficient number for a college faculty. The hero's courage was undaunted, but the task called for help, and he was forced to summon Iolaus to his aid. Together they burned away the mortal heads, and buried the immortal one beneath a rock where, presumably, it could mouth as harmlessly as any demagogue.

The third labor of Hercules called for speed rather than strength, for it required that he capture alive a deer of more than natural fleetness. For a year the hero pursued the creature round about Oenoe, and at last caught her at the river Ladon and bore her away triumphantly across his shoulders.

The mythological era was like our own time in more

respects than those connected with human nature which is perennially the same. Hercules' incessant warfare against wild beasts shows that a scantily settled country suffered from the same dangers then as now, and the ravages of these animals afforded the big game hunter the same excuse. In the case of the boar that was terrifying the people near Erymanthus Hercules showed real sporting spirit, for unarmed he captured the creature and carried him unhurt to Eurystheus. The conquest of the half-horse, half-man Centaurs by Hercules as he was on his way to find the boar was a sort of by-product of his energy.

"Cleaning the Augean stables" has served as a synonym for the clearing up of accumulations of filth from the days when Hercules turned the rivers Alpheus and Peneus through the stables where three thousand oxen had been kept for thirty years, down to the present when our notions of physical sanitation are more advanced than were those of King Augeas, but our political defilement needs equally drastic cure.

He is the most sagacious man who, for the accomplishment of his purpose, makes intelligent use of all reputable help. Hercules did not disdain Minerva's advice or Vulcan's aid in compassing the destruction of the Stymphalian birds. He flushed them by means of brazen rattles made by the blacksmith god and brought him by the goddess of Wisdom, and then put an end to their carnivorous habits by shooting them with his arrows as they rose in the air.

The capture of a wild bull that was carrying terror to the people of the island of Crete was a feat followed by serious consequences owing to what seems an error in judgment on the part of Hercules. By way of removing the annoyance from the Cretans he took the bull to the Peloponnesus, but there he turned it loose and it roamed about doing incalculable damage.

Eurystheus seems to have been a pusillanimous soul, his physical lack inducing him to retreat to an underground chamber whenever Hercules appeared at his court, and his

moral cowardice urging him to thrust the obedient man of might into positions of inglorious torment. One of these upon which the King probably relied to rid himself of his terrifying servant, was the expedition after the mares of Diomedes. These horses were flesh-eaters. This unnatural taste appears to have endeared them to their owner, for he resisted their removal and it was only after many and strenuous adventures that Hercules took them to his master.

Not only was Hercules at the beck and call of Eurystheus—he yielded as well to the commands of that monarch's daughter. She wished to possess the girdle of Hippolyta, queen of the Amazons, and her father sent his henchman on the quest. Like other men of brawn Hercules seems to have stood in some awe of the less muscular sex, even to the point of summoning volunteers to support his expedition. However, they met only with kindness at the hands of the warlike women. By consenting to lend her girdle to the princess Hippolyta showed that she could respond to frankness. To Juno's eyes the affairs of Hercules seemed to be progressing too swimmingly to suit her, and she incited the Amazons to opposition. In the quarrel that ensued Hercules killed the queen and took away her girdle.

Perhaps by way of contrast to such warring against women the hero next adventured against the giant Geryon, upon whose cattle Eurystheus had set his covetous fancy. In the course of his journeyings Hercules encountered a mountain blocking his path. Splitting it asunder, he left the two portions guarding the Straits of Gibraltar, and passing between them he entered Spain where the three-bodied monster and his two-headed dog guarded the oxen of his desire. Hercules killed both the warder and his dog and drove off his prize in satisfaction. Still he was not to reach the court of Eurystheus without further excitement. Cacus, a robber giant, stole a part of the migrating herd, and dragged them into his cave by their tails so that their tracks might seem to point forward. He reckoned without the conversational powers of his booty, for they bellowed lustily to their

former comrades as Hercules drove them by the hiding place, and thus brought about their rescue.

Modern brides send their valuable wedding presents to the safe deposit vaults. Juno sent the golden apples which were her gift from Mother Earth to the keeping of the Hesperides, three maidens who watched over the wonderful

fruit in an island garden in the western sea. Hercules was somewhat at a loss as to where to find the island and sought direction from the Titan Atlas. Atlas was a relative of the maidens—some say their father, some their uncle,—and he offered to go in search of the treasure provided that during his absence Hercules would take



**Hercules Carrying off Cerberus.** his place and bear up the sky upon his shoulders. Big men have the reputation of being possessed of confiding natures, and Hercules showed his, for, regardless of the possible consequences, he took the burden upon himself. His confidence was not misplaced, for Atlas proved to be a Titan of integrity and resumed his old position when he came back with the apples.

The twelfth of the Labors called not only for physical but for mental strength. As a last resort Eurystheus sent Hercules to Hades to bring to the light of day the three-headed dog, Cerberus. Here again Hercules did not disdain assistance and Minerva and Mercury went with him to the realms below. On the way the hero released from an enchanted rock his friend Theseus who had been confined there as punishment for the attempted abduction of Proserpina, wife of Pluto, king of the underworld. As might be supposed, the capture of Cerberus was made trebly hard by the multiplication of his biting facilities. Still another factor was introduced by his possession of a stinging dragon in his

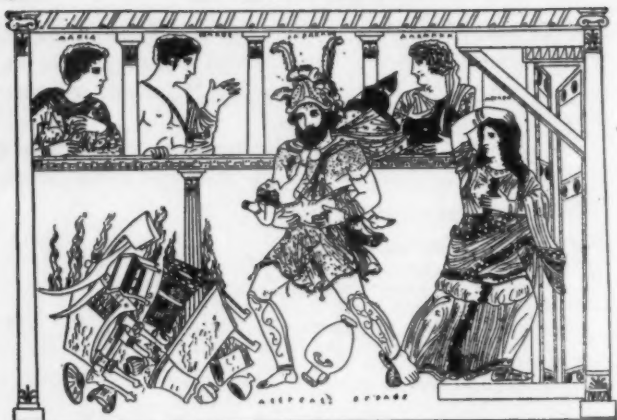


tail. In spite of the obvious difficulties against him, Hercules was successful, as always, brought the dog to the surface and displayed him, and then returned him to his post as guardian of the infernal regions.

Euripides has made Hercules the hero of a drama, a quotation from which, in Robert Browning's translation, follows:

"First, then, he made the wood  
Of Zeus a solitude;  
Slaying its lion-tenant; and he spread  
The tawniness behind—his yellow head  
Emuffled by the brute's, backed by that grin of dread.  
The mountain-roving savage Kentauro-race  
He strewed with deadly bow about their place,  
Slaying with winged shafts: Peneios knew,  
Beauteously-eddyng, and the long tracts too  
Of pasture trampled fruitless, and as well  
Those desolated haunts Mount Pelion under,  
And, grassy up to Homolê, each dell  
Whence, having filled their hands with pine-tree plunder,  
Horse-like was wont to prance from, and subdue  
The land of Thessaly, that bestial crew.  
The golden-headed spot-backed stag he slew,  
That robber of the rustics: glorified  
Therewith the goddess who in hunter's pride  
Slaughters the game along Oinô's side.  
And, yoked abreast, he brought the chariot-breed  
To pace submissive to the bit, each steed  
That in the bloody cribs of Diomed  
Champed and, unbridled, hurried down that gore  
For grain, exultant the dread feast before—  
Of man's flesh: hideous feeders they of yore!  
All as he crossed the Hebros' silver-flow  
Accomplished he such labor, toiling so  
For Mukenaian tyrant; ay, and more—  
He crossed the Melian shore  
And, by the sources of Amauros, shot  
To death that stranger's-pest  
Kuknos, who dwelt in Amphanaia: not  
Of fame for good to guest!

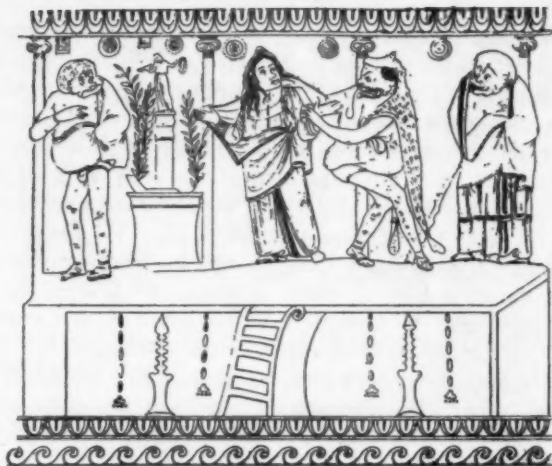
And next, to the melodious maids he came,  
Inside the Hesperian court-yard: hand must aim  
At plucking gold fruit from the appled leaves,  
Now he had killed the dragon, backed like flame,  
Who guards the unapproachable he weaves  
Himself all round, one spire about the same.  
And into those sea-troughs of ocean dived  
The hero, and for mortals calm contrived,  
Whatever oars should follow in his wake.  
And under heaven's mid-seat his hand thrust he,



Hercules' Madness as Portrayed on the Greek Stage.

At home with Atlas: and, for valor's sake,  
 Held the gods up their star-faced mansionry.  
 Also, the rider-host of Amazons  
 About Maiotis many-streamed, he went  
 To conquer through the billowy Euxine once,  
 Having collected what an armament  
 Of friends from Hellas, all on conquest bent  
 Of that gold-garnished cloak, dread girdle-chase!  
 So Hellas gained the girl's barbarian grace  
 And at Mukenai saves the trophy still—  
 Go wonder there, who will!  
 And the ten thousand headed hound  
 Of many a murder, the Lernaian snake  
 He burned out, head by head, and cast around  
 His darts a poison thence,—darts soon to slake  
 Their rage in the three-bodied herdsman's gore  
 Of Erutheia. Many a running more  
 He made for triumph and felicity,  
 And, last of toils, to Haides, never dry  
 Of tears, he sailed: and there he luckless, ends  
 His life completely, nor returns again."

One or two undertakings of the sort just described would have made the reputation of an ordinary "strong man," but they were but a small part of the career of Hercules. He went with the Argonauts in search of the Golden Fleece. He rescued Hesione who had been exposed on a rock like Andromeda. He conquered Antaeus who was a wrestler with an unbroken list of victories because whenever



Hercules as Portrayed on the Greek Stage.

he was downed the touch of Earth, his mother, renewed his strength. Hercules held him in air and strangled him as his forces ebbed.

Hercules struggled with a far mightier contestant than Antaeus at the court of the King of Thessaly. Admetus fell grievously ill, but the Fates spared his life on condition that some one near him should take his place. As the monarch recovered, his wife, Alcestis, failed. Hercules lay in wait at the Queen's door and when Death came the mortal seized him and forced him to yield his purpose. In his sonnet on his dead wife Milton refers to this episode:

"Methought I saw my late espoused saint,  
Brought to me like Alcestis from the grave,  
Whom Jove's great son to her glad husband gave,  
Rescued from death by force, though pale and faint."

In a fit of madness sent upon him by Juno, Hercules slew his friend Iphitus and by way of expiation served Omphale for three years, spinning with the queen's maidens in the women's hall.

For his second wife Hercules married Dejanira, a sister

of Meleager, the hero of the Calydonian Hunt. Unwittingly, Dejanira was the cause of Hercules' death. She and her husband once came to a ford guarded by the centaur Nessus. Hercules crossed the stream, leaving Dejanira to be carried over on the man-horse's back. Blinded to his duty by Dejanira's charms, Nessus tried to run away with his fair burden, and was slain by a shaft from Hercules' bow. As he lay dying he gave Dejanira a vial of his blood for a love-philter. She did not suspect his treachery and later, when she feared to lose Hercules' affection, she steeped in the cherished gore a sacrificial robe for which he had sent to her. It proved to be the robe of his own sacrifice. The poison burned the flesh from his bones. In his anguish he flung Lichas, the messenger, into the sea and then sailed for his home. Dejanira, awaiting his coming, saw his plight, and in her horror, hanged herself. Hercules built his own funeral pyre upon Mt. Oeta and lay down upon it in serenity. Milton says of his death:

"Alcides, from Oechalia crowned  
Without conquest, felt the envenomed robe, and tore,  
Through pain, up by the roots Thessalian pines,  
And Lichas from the top of Oeta threw  
Into the Euboic Sea."

The gods pitied his fate and admired his bearing and Jupiter translated him to heaven where he set him among the stars and gave him Hebe, the cup-bearer of the immortals, as his wife.

Ovid tells the story of Alcides' death in his "Letters of the Heroines," and Morris has based on it the despairing lament of Dejanira in Hades.

\* \* \* \* For that accursed robe,  
Stained with the poisonous accursed blood,  
Even in the midmost flush of sacrifice  
Clung to him a devouring fire, and ate  
The piteous flesh from his dear limbs, and stung  
His great soft soul to madness. \* \* \* \*  
\* \* \* \* When I saw the glare  
Of madness fire his eyes, and my ears heard  
The groans the torture wrung from his great soul,  
I fled with broken heart to the white shrine,  
And knelt in prayer. \* \* \* \*

\* \* \* \* Then I \* \* \* \* \*  
 \* \* \* \* grown sick and filled  
 With hatred of myself, rose from my knees,  
 And went a little space apart, and found  
 A guarded tree on the cliff, and with my scarf  
 Strangled myself, swung lifeless. But in death  
 I found him not. For, building a vast pile  
 Of scented woods on Oeta, as they tell,  
 My hero with his own hand lighted it,  
 And when the mighty pyre flamed far and wide  
 Over all lands and seas he climbed on it,  
 And laid him down to die; but pitying Zeus,  
 Before the swift flames reached him, in a cloud  
 Descending, snatched the strong brave son to heaven,  
 And set him mid the stars."

Schiller uses the career of Hercules to symbolize the  
 "Ideal and Life:"

"Deep degraded to a coward's slave,  
 Endless contests bore Alcides brave,  
 Through the thorny path of suffering led;  
 Slew the Hydra, crushed the lion's might,  
 Threw himself, to bring his friend to light,  
 Living, in the skiff that bears the dead.  
 All the torments, every toil of earth  
 Juno's hatred on him could impose,  
 Well he bore them, from his fated birth  
 To life's grandly mournful close.

"Till the god, the earthly part forsaken,  
 From the man in flames asunder taken,  
 Drank the heavenly ether's purer breath.  
 Joyous in the new unwonted lightness,  
 Soared he upwards to celestial brightness,  
 Earth's dark heavy burden lost in death.  
 High Olympus gives harmonious greeting  
 To the hall where reigns his sire adored;  
 Youth's bright goddess, with a blush at meeting,  
 Gives the nectar to her lord."

In the mythologies of many countries—Egypt, Britain, Scythia, India, Spain, Germany—Hercules is identified with the Sun, and his twelve labors correspond with the twelve months of the year. In following the passage of the sun through the signs of the Zodiac, beginning with the summer solstice, a series of coincidences will be noticed which make impressive this ancient belief. For example, the first sign through which the sun passes is Leo, and Hercules' first labor was the slaying of the Nemean lion. "In the

second month," says Anthon, "the sun enters the sign Virgo when the constellation of the Hydra sets: and in his second labor Hercules destroyed the Lernaean hydra. \* \*

\* In the third month the sun enters the sign Libra when the constellation of the centaur rises. \* \* \* At this same period the constellation of the boar rises in the evening; and in his third labor Hercules \* \* \* encountered and slew the centaurs and killed the Erymanthian boar." These comparisons are traceable throughout the year and add distinct testimony to the ingenuity of the ancients.

Of all the demi-gods and heroes perhaps Hercules was the most popular, and it is not strange that the undeniably earth-born claimed descent from him. Best known among them was the famous Fabian gens of Rome, a race of men of physical and intellectual powers who might well be of the lineage of the great contestant against evil.





## The Scarab

The following facts concerning the scarab are taken from a trade publication:

"The *Scaraboeus sacer*, of Linnaeus, or the *Ateuchus sacer* or *Aegyptiorum* of Cuvier, known in history and mythology as the "sacred beetle" of Egypt, abounds throughout the east. It is found all over South Europe, East Indies, Cape of Good Hope, Western Asia, and North Africa."

Pliny's *Natural History* describes another kind:

"The scaraboeus also, that forms pellets and rolls them along. It is on account of this kind of scaraboeus that the people of a great part of Egypt worship these insects as divinities, an usage for which Apion gives a curious reason, asserting, as he does, by way of justifying the rites of his nation, that the insect in its operations portrays the revolution of the sun."

The relation to the American "tumble-bug" is evident from the above description.

"Among the many relics of ancient Egypt that were found in most prolific number was the facsimile of the scarab, or "sacred" beetle. The beetle form figured on the obverse side, and hieroglyphic inscriptions were on the reverse side. They were found made of clay, they were cut out of hard stone. They are discovered in steatite (a soapstone), green basalt, diorite, granite, hematite, lapis lazuli, jasper, serpentine, verde antique, smalt, root of plasma or prase (a species of chalcedony having green streaks of hornblend), carnelian, amethyst, sardonyx, agate and onyx.

"They were found in myriads in the tombs and in the ruins of temples. For many years the Egyptologists threw them aside as unworthy of attention; they could not read any sense or meaning in their thousands of mysterious incisions. They became a plague to the collectors even in their unending multitude, and were discarded as the meaningless toys of a foolish people.

"But with the discovery of the full intent of the Egyptian hieroglyphic language a change came in the collector's attitude. The incisions in those apparently insignificant bug effigies, that had got into the museums and collectors' hands in almost unwelcome quantities, became the most valuable keys to unlock the history of that date.

"These multitudes of scarabs contained, besides hieroglyphic reading, decorative designs such as scroll, spiral, twist and key patterns, but all had their symbolic significance.



The Scarab Beetle



Ornamental Form of Scarab

"The earliest scarabs date back to the Third Dynasty (Neb-ka), about 3900 B. C. Scarabs almost ceased to exist about 500 B. C. Under the Heretic kings of the Eighteenth Dynasty scarabs went out of use, but once again came into favor in the reign of Hor-em-heb and Sethi I, when rings again became fashionable in Egypt. Their symbolic sacred acceptance lasted over a span of three thousand years."

Perhaps the most interesting fact (from a theological standpoint) that the scarab presents to the twentieth century readers is that it is the oldest expression of the ancient conception of the soul's immortality to reach us so far. This date of the ancient Egyptian dogma of a future eternal life for the pious and moral dead reaches back far further than Moses's time. For the scarab was a symbol of the resurrection, or new birth, and the eternal future life of the "triumphant" or "justified" dead. The dead, whether king or commoner, had to pass the ordeal of a trial at the hands of the priests as to whether the past life of the deceased "justified" immortality by mummification. The scarab symbol in its day very closely resembled in intent our Christian symbol of the cross. It stood for resurrection of the soul as well as immortality.

The scarab was especially sacred to Amen-Ra—the mystery of the sun-god. It symbolized creative and fertilizing power. It was the first life appearing in the Nile's mud when the sun commenced to dry the shores after the waters receded.

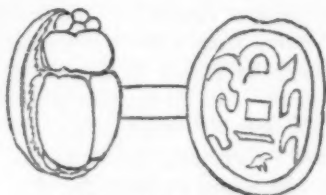
Ptah, the Creative Power, and Khepera (or Khepra), the Creator, another deity of high degree, had the scarab as emblem. As Ptah it usually had the head and legs of a



man. "Kheper" means "to be," "to exist," "to become," "to create," "to emanate" in the hieroglyphic language; this was represented by a scarab.

The sun, rising in the morning as Horus, reaches its zenith at noon as Ra, and sets in the evening, in the dark regions as Tum, absent at night as Osiris, often rises victorious over darkness in triumph again as Horus.

Thus we read: "In the Great Temple at Thebes a scarab had been found with two heads, one of a ram, the symbol of Amen (or Ammon), the hidden, or mysterious, highest deity of the priesthood, especially of Thebes; the other of the hawk (the symbol of Horus) holding in its



Middle Kingdom Scarabs.

claws a symbol of the universe." This is supposed to symbolize the rising sun and coming of the Spring sun of the vernal equinox in the zodiacal sign of the ram.

The number of the toes (thirty) of the scarab beetle symbolized the days of the month, we are informed. The movement of the ball it manipulates, we must remember, symbolizes, among other things, the action of Ra, the Egyptian sun-god, at midday.

The uses to which scarabs were put were numerous. They were used by monarchs for sending out proclamations. These were mostly unusually large. Many were worn as amulets. Numbers of scarabs have ornaments or general inscriptions, some have personal names and friendly wishes (these were probably presents to friends). Again, scarabs have been found strung together like beads for religious purposes similar to our rosary. Of those used for social purposes some have "Good Luck" signs, or "A Happy Life;"

these were used for sealing letters. Those having the cartouche of the reigning Pharaoh were no doubt worn out of loyalty. Some were joined to the representation of the human heart, on which was inscribed "Life, Stability and Protection." They were talismans. Some had the names of deities, officials, private persons. Some had monograms.

One large class, known as heart scarabs are found in mummies. They are from two to three inches long, and replaced the heart which had been taken out in the process of embalming. They are mostly of hard yellowish or dark green stone. According to the ancient Egyptian faith the human being had two souls—Ka was the vital soul; Ba was the responsible soul (genius). The heart of man was considered the source from whence life as well as thought proceeded. Hence the scarab (symbolizing resurrection) was buried with mummies to assist in preserving the body for future reunion with the spirit. Egyptian soldiers wore scarabs as charms to increase their bravery.

The soft soapstone scarabs were glazed in the fire, using different colored enamels, usually bluish green.

Scarabs were a favorite form of signet for finger rings, in which cases they revolved on an axis. The flat incised surface (reverse) was worn next the finger. When it was to be used for official signatures the ring was taken off the finger and the scarab side turned inward to allow the impression to be made.

A favorite form of scarab decoration with the ancient Egyptians is known as the winged scarab. Wings spread out in this fashion were symbolic of "protection"—in this case, of divine protection; for the scarab was the emblem of the divinity Kheper. It was also sometimes symbolic of death.



Winged Scarab.

## The Vesper Hour\*

Conducted by Chancellor John H. Vincent

From "The Imitation of Christ," by Thomas  
A' Kempis

### Humility with Respect to Intellectual Attainments

**E**VERY man naturally desires to increase in knowledge; but what doth knowledge profit without the fear of the Lord? Better is the humble clown that serveth God than the proud philosopher who, destitute of the knowledge of himself, can describe the course of the planets. He that truly knows himself becomes vile in his own eyes, and has no delight in the praise of man. If I knew all that the world contains, and had no charity, what would it avail me in the sight of God who will judge me according to my deeds?

Rest from an inordinate desire of knowledge, for it is subject to much perplexity and delusion. Learned men are fond of the notice of the world, and desire to be accounted wise; but there are many things the knowledge of which has no tendency to promote the recovery of our first divine life; and it is surely a proof of folly to devote ourselves wholly to that with which our supreme good has no connection. The soul is not to be satisfied with the multitude of words; but a holy life is a continual feast, and a pure conscience the foundation of a firm and immovable confidence in God. The more thou knowest, and the better thou understandest, the more severe will be thy condemnation, unless thy life be proportionately more holy. Be not, therefore, exalted for any uncommon skill in any art or science; but let the superior knowledge that is given thee make thee more fearful, and more watchful over thyself. If thou supposest that thou knowest many things, and hast perfect understanding of them, consider how many more things there are which thou

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\*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

knowest not at all; and, instead of being exalted with a high opinion of thy great knowledge, be rather abased by an humble sense of thy much greater ignorance. And why dost thou prefer thyself to another, since thou mayest find many who are more learned than thou art, and better instructed in the will of God?

The highest and most profitable learning is the knowledge and contempt of ourselves; and to have no opinion of our merit, and always to think well and highly of others, is an evidence of great wisdom and perfection. Therefore, though thou seest another openly offend, or even commit some enormous sin, yet thou must not from thence take occasion to value thyself for thy superior goodness; for thou canst not tell how long thou wilt be able to preserve in the narrow path of virtue. All men are frail, but thou shouldst reckon none so frail as thyself.

### Peacefulness

**F**IRST have peace in thy own heart, then thou wilt be qualified to restore peace to others. Peacefulness is a more useful acquisition than learning. The wrathful and turbulent man, who is always ready to impute wrong, turns even good into evil; the peaceful man turns all things into good. He that is discontented and proud, is tormented with jealousy of every kind; he has no rest himself, and will allow none to others; he speaks what he ought to suppress, and suppresses what he ought to speak; he is watchful in observing the duty of others, and negligent with respect to his own. But let thy zeal be exercised in thy own reformation before it attempts the reformation of thy neighbor.

Some are very skillful and ingenious in palliating and excusing their own evil actions, but cannot frame an apology for the actions of others, nor admit it when it is offered. If thou desirest to be borne with, bear with others. O consider at what a dreadful distance thou standest from that charity which "hopeth, believeth, and beareth all things;" and from that humility which, in a truly contrite heart,

knows no indignation nor resentment against any being but itself.

It is so far from being difficult to live in peace with the gentle and the good that it is highly grateful to all that are inclined to peace; for we naturally love those most whose sentiments and dispositions correspond most with our own. But to maintain peace with the churlish and perverse, the irregular and impatient, and those that most contradict and oppose our opinions and desires, is a heroic and glorious attainment. Some preserve the peace of their own breasts, and live in peace with all about them; and some, having no peace themselves, are continually employed in disturbing the peace of others; they are the tormentors of their brethren, and still more the tormentors of their own hearts. There are also some who not only retain their own peace, but make it their business to restore peace to the contentious. After all, the most perfect peace to which we can attain in this miserable life consists rather in meek and patient suffering than in an exemption from adversity; and he that has learned most to suffer will certainly possess the greatest share of peace; he is the conqueror of himself, the lord of the world, the friend of Christ, and the heir of heaven!



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EAST AND WEST.

In the bare midst of Anglesey they show  
Two springs which close by one another play;  
And, "Thirteen hundred years ago," they say,  
"Two saints met often where those waters flow.

One came from Penmon westward, and a glow  
Whitened his face from the sun's fronting ray;  
Eastward the other, from the dying day,  
And he with unsunned face did always go."

*Seiriol the Bright, Kybi the Dark!* men said.  
The seer from the East was then in light,  
The seer from the West was then in shade.

Ah! now 'tis changed. In conquering sunshine bright  
The man of the bold West now comes arrayed:  
He of the mystic East is touched with night.

—Matthew Arnold.

A FIELD FOR FRIENDSHIP IN THE CLASS OF 1910.

"The real foundation of friendship is in the resemblance of habits and in the equality of minds" was a saying of Dante's as applicable in our century as in his. Chautauqua readers find themselves especially convinced of its truth. Who is there of 1910 who does not feel that he has gained the friendship of thousands of people of whose existence he had no notion four years ago? And he has done it through this very resemblance of habits and equality of minds of which the great poet speaks. It is stimulating to

know that there are people all over the round world who not only have the commonplace habits of performing the morning toilet and of consuming three meals a day, but also that of picking up the same volumes for daily reading and of meeting regularly with others of like tastes to talk over the books. The knowledge of a kinship of intellectual interests gives a sense of mental equality more winning in its wholesale democracy than any purely social bond. When classmates meet at Chautauqua or at some other Assembly for graduation there is an instant feeling of comradeship between people who never have seen each other before, because they have common ground of association and common interests. The four years' course furnishes a wealth of topics for discussion, the experiences of Circles a multitude of subjects for comparison. There are Circles that have come to know other Circles through correspondence, and their members meet and confirm acquaintanceships on Recognition Day. Lifelong friendships result from such encounters. If for no other reason, it is worth while making a serious effort to go through the Golden Gate for the sake of making the most of such opportunities.



#### FOR STAR GAZERS.

Mrs. Martha Evans Martin, the author of "The Friendly Stars," which we are all studying with so much pleasure, has suggested some astronomies for supplementary reading. "Among the simpler books which are excellent and reliable," she says, "are Proctor's 'Half Hours with the Stars,' Ball's 'Starland' and Olcott's 'Field Book of the Stars.' These are all mainly elementary and of them Olcott's is the latest and perhaps most useful. Also his book, just published, 'In Starland with a Three-inch Telescope' is excellent for those who have access to a telescope. The most important book, and one which everyone ought to read, is Prof. Simon Newcomb's 'The Stars.' It is authoritative, popular, and one of the best for general reading. A good general astronomy is 'An Introduction to Astron-

omy' by Prof. Moulton. It is easy, but perhaps rather more to be studied than read. Prof. Jacoby's 'Practical Talks by an Astronomer' is good reading in the form of essays."

Mrs. Martin's own book is authoritative as well as delightful, but those of us who are interested in reading widely will be glad to have the above list.



#### CHAUTAUQUA AT BATTLE CREEK.

It is common knowledge that the varied activities of the Battle Creek Sanitarium never allow time to hang heavily on the hands of its inmates. A recent addition to the interests of the place has been made by Miss Meddie O. Hamilton, C. L. S. C. Field Secretary, who spent some time at the institution introducing the reading course to cordial listeners. Miss Hamilton spoke in all the buildings, but most frequently in the main hall, whose picture is shown in this Round Table. Her work made appeal from different viewpoints, for besides talks before the classes, she gave chapel and vesper addresses, and also a series of Evenings with Authors in the main parlors before gatherings of patients and their guests.



#### GRADUATE CIRCLES.

There are no more loyal Chautauquans than the members of the Society of the Hall in the Grove. They have done the work and they know that it is good, and they are eager that others should receive the same benefit that they have enjoyed. The Chautauqua spirit never dies in them.

As years roll on, however, graduates sometimes lose sight of the advantage to be gained by keeping up some sort of regular work in their circles. The benefits of following a definite line are just as far-reaching for the graduate as for the undergraduate, and the same arguments apply. There is added point to them in that graduates have learned the good of not "reading at random" and knowledge born of experience ought to be the most compelling teacher.

There are numerous ways of keeping hand in hand with



Chautauqua after graduation. Many circles go on with the regular course, and find the same stimulus, ever-new interest and added profit in the presentation of different phases of the general four-year themes. A reader recently wrote the Round Table that she had worked with six different classes, and frequent letters declare that their writers "never again will be without the course."

Other circles, wishing to read broadly on some particular topic, take up one of the many special courses offered by the Institution and described at length in the Special Course Handbook. Tastes of all sorts—for religion, economics, history, literature, art, travel, or science—are recognized in these courses, and the prescribed arrangement is definite and practical. If the circle's desires are outside of the lists offered in the Handbook the Service Department is ready to prepare outlines and suggest books on any wished-for topic, or to give all possible help in the make-up of general programs. What is done must be decided by the wishes of the doers; the main thing is to do something definite, and do it regularly.



#### CLASSICAL TREASURES IN THE METROPOLITAN MUSEUM.

C. L. S. C. visitors to New York always find the collections of the Metropolitan Museum of value as illustrative of one or another feature of their four years' reading. Classical year enthusiasts will be interested in the following paragraphs, clipped from the *Museum Bulletin*, descriptive of recent accessions and alterations of arrangement:

"In view of the importance of the Boscoreale frescoes acquired by the Museum in 1903, which constitute the only collection of Roman fresco-paintings in the world, except that in the Museum at Naples, it has seemed advisable to exhibit them to better advantage than has been done hitherto. For this reason a small room has been built, just large enough to contain the frescoes of the *cubiculum* (bedroom) which formerly occupied the center of that gallery. In the construction of this room great care has been taken to copy as far as possible the original chamber, of which photographs had been taken before the removal of the frescoes; thus, the mosaic floor, the arched ceiling, and the moulding running along the top of the walls have been closely studied from these photographs. The new arrangement has also made it possible for the window to be used as such, with the light coming through it."

Of a recent consignment of marbles and bronzes intended for the Department of Classical Art, the *Bulletin* says:

"All the objects are of the high artistic standard which we are endeavoring to maintain in acquisitions made in this department. Among the marbles there are four pieces of first-rate importance. These are, besides the Old Market Woman, a splendid Greek Lion, similar in type to the lions from the Nereid monument in the British Museum; a fragmentary statue of a Seated Philosopher, inscribed with the name of the sculptor Zeuxis, remarkable for the fine treatment of the drapery; and a Crouching Venus, another replica of the well-known type of which the most famous copy is the statue in the Louvre. The other marbles are: a charming small torso of Venus, a Roman Portrait bust of the early imperial period, a Roman sepulchral relief with portrait heads of husband and wife; a fragment of a centaur, and a small male head of the Roman period.

"The bronzes form valuable additions to our already important collection. Among them are three Etruscan mirrors engraved with scenes representing Odysseus attacking Circe, Bellerophon killing the Chimaera, and Peleus and Thetis; and two small statuettes, one of Herakles struggling with a lion, the other a Satyr."



#### A FRENCH ENTHUSIAST.

A contributor to the *New York Times* says of Pierre Loti, the author of "Le Mort de Philae" ("The Death of Philae"), which is quoted by Prof. Breasted:

"The peculiar temperament of the man is signally shown in his indignant and picturesque protests against the modern commercialism that overturns and destroys whatever happens in its way—no matter how venerable or sacred its historic and esthetic character.

"British commercialism to Loti is rampant with philistinism, and vexes his Oriental soul to an intolerable degree by its interference with conditions in the East, especially as he regards such interference for the most part uncalled for and unjust. So far as Philae is concerned many who have visited Upper Egypt will be inclined, I think, to agree with him that the effacement of those famous monuments that have made that island one of the most attractive and interesting spots in Egypt will be a sad event and scarcely to be compensated by certain commercial returns in agricultural enterprises resultant from the water storage obtained by the dams at Assuan.

"In this new book M. Loti is certainly very severe in his attack upon the English, and it seems to be the impression that abhorrence of the people of Albion is his common sentiment."

The writer thinks this a mistaken impression, and illustrates his point by reference to one of Loti's novels whose hero is an Englishman, toward whom "Loti showed no prejudice because of his nationality."

## VICTOR HUGO.

Mr. Cooke begins his article of this month with a quotation from Victor Hugo. A shrewd observer of history in the making, a sagacious interpreter of the history of the past, a brilliant "producer" of the tragedy and comedy of life in novel as well as in drama form, a poet of sympathy and passion—such was the versatile and profound Victor Hugo, one of the world's strongest intellectual lights. His life, from February 26, 1802, to May 22, 1885, covered a vivid period of France's story. Napoleon hacked and burned his way across Europe, the government of the Bourbons rose and fell, the Empire and the Republic wrestled with each other with ever-changing failure and success. The poet adored Napoleon, whose spectacular career appealed to his imagination, but in the middle of the century he became an advanced Republican, and suffered an eighteen years' exile by way of repayment for his upholding of the people's rights. The turmoil of the '70's found him again in Paris and there he died, mourned by the nation whose chief pride he was. Prof. Adolphe Cohn of Columbia University says: "Posterity, in placing Victor Hugo among the greatest writers of all ages, will single out 'Hernani' as his dramatic masterpiece; 'Les Misérables' as his best novel; and far above all the rest his most tremendous collection of lyrics, 'Les Chatiments.'"

## C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."*  
*"Let us Keep Our Heavenly Father in the Midst."*  
*"Never be Discouraged."*

## C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August, first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	

## SHAKESPEARE'S BIRTHDAY.

In order to aid in the celebration of the C. L. S. C. Memorial Days the Round Table will publish programs for use on the occasions specified in the published list. Shakespeare's birthday is April 23. The Editor of the Round Table will be glad to learn of any original programs which clubs have enjoyed on any of these days.

## PROGRAM.

Oral Explanation—"Why did Elizabeth's reign produce great men?"

Sketch—"Shakespeare's Life," illustrated by pictures of Stratford, the Globe Theater, etc.

Poem—"Anne Hathaway."

Paper—"Shakespeare's Art" (see Moulton and Dowden with reading of illustrative passages).

Recitation or singing:

"Who is Silvia?" (From "Two Gentlemen of Verona.")

"O Mistress Mine! where are you roaming?" (From "Twelfth Night.")

"Sigh no more, ladies, sigh no more." (From "Much Ado About Nothing.")

"Under the Greenwood Tree." (From "As You Like It.")

"Tell me, where is fancy bred?" (From "Merchant of Venice.")

"Hark! hark! the lark at heaven's gate sings." (From "Cymbeline.")

Dialogue—Scene between Henry V and Katharine; Romeo and Juliet; or Petruchio and Katharine. ("Taming of the Shrew.")

Talk. Great Shakespearian actors, with portraits.

Recitations—Hamlet's Soliloquy ("To be or not to be") or Macbeth's Soliloquy ("If it were done when 'tis done").

Reading (with distribution of parts) from "Merchant of Venice," "As You Like It," or "Julius Caesar."



## OUTLINE OF REQUIRED READING FOR MAY.

Circles may use the week from April 23-April 30 for enlarging points briefly touched on previously, or for making up work in which they are behind.

## FIRST WEEK—APRIL 30-MAY 8.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter VIII. "Social Idealism and Suffrage for Women."

In the Required Books: "Social Life at Rome." Chapter X. "Holidays and Public Amusements."

## SECOND WEEK—MAY 8-15.

In the Required Books: "Social Life at Rome," Chapter XI. "Religion." "The Friendly Stars," Chapters XXV-XXVI.

## THIRD WEEK—MAY 15-22.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt," Chapter VIII. "Aswan and Philae."

In the Required Books: "The Friendly Stars," Chapters XXVII and XXVIII.

## FOURTH WEEK—MAY 22-29.

- In THE CHAUTAUQUAN: "Historic Types of Architecture." VIII. "Greek."  
 In the Required Books: "The Friendly Stars," Chapters XXIX and XXX.



## SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

## FIRST WEEK.

1. Review and Discussion. "Social Idealism and Suffrage for Women."
2. Roll Call. "Well-known Advocates of Woman Suffrage of both sexes and in all countries."
3. Debate on "Suffrage in the United States" (men for, women against).
4. Review and discussion of "Social Life at Rome," Chapter X, "Holidays and Public Amusements."
5. Reading. "Classical history, festivals, and legends." S. Mathews, *Dial*, Feb. 16, '00.

## SECOND WEEK.

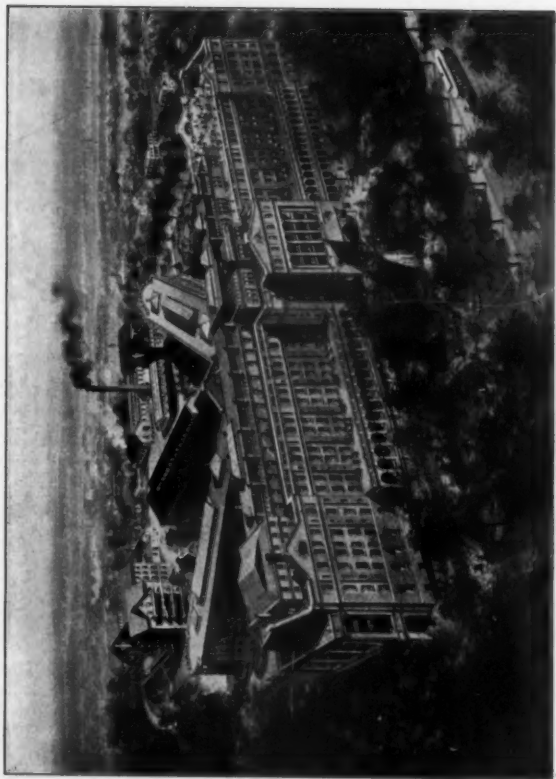
1. Review and discussion. "Social Life at Rome," Chapter XI. "Religion."
2. Roll Call. "Roman Divinities," their legends, attributes, powers, illustrated by photos and pictures in books. (Bulfinch, Gayley, Classical Dictionaries.)
3. Review and Discussion. "Friendly Stars," Chapters XXV-XXVI.
4. Quiz on Spring Constellations. (Good star charts, issued monthly, may be obtained at book stores; Olcott's "Field Book of the Stars" and "In Starland with a 3-inch Telescope." See paragraph, "For Star Gazers," in this Round Table.)
5. Composite Story, "Labors of Hercules," in this number.

## THIRD WEEK.

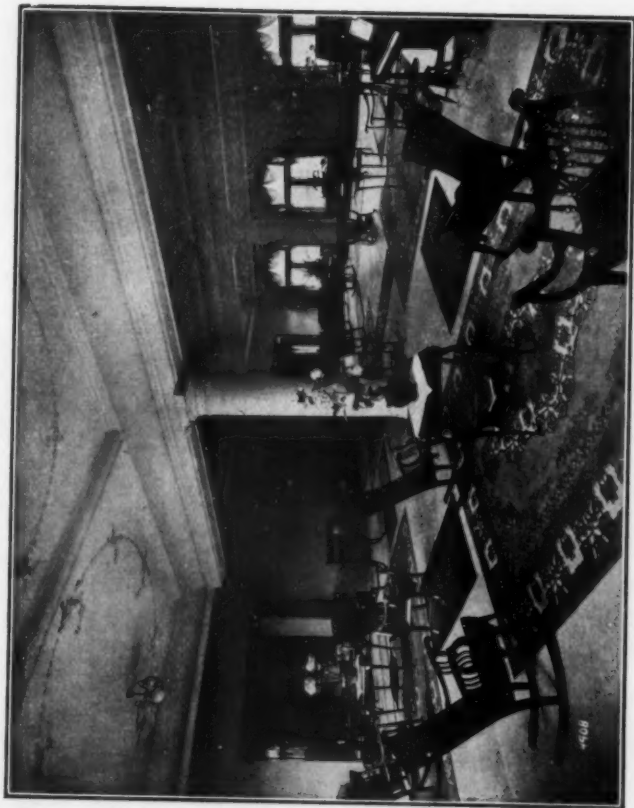
1. Review and Discussion. "Reading Journey through Egypt," Chapter VIII. Aswan and Philae.
2. Paper. "Much-loved Philae." (See references in Travel Club.)
3. Review and Discussion. "Friendly Stars," Chapters XVII-XXVIII.
4. Roll Call. "Great Astronomers" (see list in volume of "Educational Courses in Study and Readings" of Appleton's Universal Cyclopedia; "Good Words," vol. 35, 1894; Chamber's Miscellany, vol. 20; and Lodge's "Pioneers of Science," 1893.)
5. Reading. "The Predecessors of Copernicus," E. S. Holden, *Popular Science Monthly*, Feb., '04.

## FOURTH WEEK.

1. Review and discussion of "Historic Types of Architecture." "Greek," continued.
2. Roll Call. Famous Athenian Buildings. (See Smith's "History of Greece;" Guhl & Koner's "Life of the Greeks and Romans.")
3. Review and Discussion. "Friendly Stars," Chapters XXIX-XXX.
4. Synopsis of article, "The Story of Halley's Comet," *Living Age*, Oct. 9, 1909.



Battle Creek Sanitarium.



Parlor, Battle Creek Sanitarium.

5. Picture gallery of famous comets. Each contributor describes the picture he brings. (See astronomies; articles on comets listed in "Poole's Index" and in "Readers' Guide to Periodical Literature.")



## TRAVEL CLUB.

## FIRST WEEK.

1. Map Talk on the "Quarries." (See Erman's "Life in Ancient Egypt;" Moldenke's "New York Obelisk;" Warner's "My Winter on the Nile;" Rawlinson's "History of Ancient Egypt." Baedeker.)
2. Roll Call. Chief events in the Reigns of the Roman Emperors through Marcus Aurelius. (See Baedeker; Milne's "Egypt under Roman Rule;" Sharpe's "History of Egypt;" Mommsen's "Provinces of the Roman Empire," Part II, ch. 12; Bury's "History of the Roman Empire;" Gould's "Tragedy of the Caesars;" Hertzberg's "Imperial Rome;" Jones's "History of Rome" in Story of Nations Series; Keightley's "History of the Roman Empire.")
3. Paper. "Alexandria and the Emperors." (See references above.)
4. Story. "Invasion of Queen Candace." (See Baedeker; encyclopedias.)
5. Paper. "Egyptian Kings, Courtiers, and Officials." (See Erman; Wilkinson's "Manners and Customs of the Ancient Egyptians;" "Egyptian Life under the Ptolemies" in *Nation*, August 20, 1903.)

## SECOND WEEK.

1. Descriptive Talk. "What People say about Elephantine." (See Erman; Herodotus; Warner; Rawlinson; Baedeker.)
2. Roll Call. "Events in the Reigns of the Roman Emperors from Marcus Aurelius through Theodosius the Great." (See references under "Roll Call" in First Week program; Gibbon's "Decline and Fall of the Roman Empire;" Hodgkin's "Dynasty of Theodosius.")
3. Paper. "The Emperors and Christianity in Egypt." (See Baedeker; Schaff's "History of the Christian Church, vol. 2; references under "Roll Call" above and in First Week program.)
4. Story. "Zenobia of Palmyra." (See encyclopedias; Ware's "Zenobia or the Fall of Palmyra.")
5. Paper. "Egyptian Family Life." (See Erman; Wilkinson; Sayce's "Egypt of the Hebrews and Herodotus.")

## THIRD WEEK.

1. Composite description. "Old and New Aswan." (See Rawlinson; Moldenke; Erman; Baedeker; "Assouan Dam Completed;" Ward in *Independent*, Dec. 18, '02; "Egypt and the Great Dam," *Living Age*, Jan. 10, '03; "Great Engineering Victory," *Harper*, Sept. 6, 1902; "New Nile Reservoir," *North American*, March, 1903; "Nile Dam at Assouan," *Current Literature*, Jan., '03; Opening of the Assouan Dam," *Scientific American*, Jan. 10, '03.)
2. Paper. The "Byzantine Period." (See Baedeker; Sharpe; Mommsen; encyclopedias.)

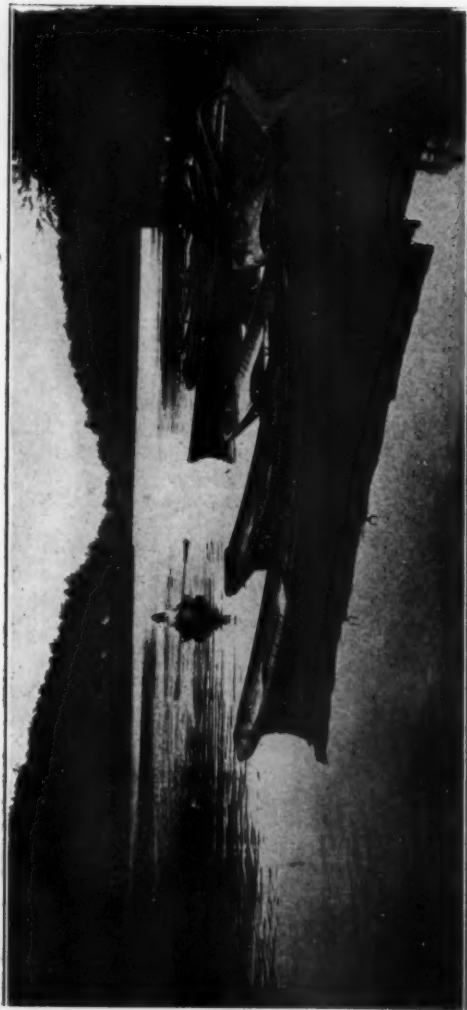




A Literature Class at the Mt. Gretna, Pa., Assembly.



C. L. S. C. Building, Mt. Gretna, Pa.



Evening at Mt. Gretna.

Few Assembly grounds are more beautiful than those at Mt. Gretna, near Lebanon, Pennsylvania. Its visitors have 5,000 acres to roam over when they want to "invite their souls" as a relaxation from working their brains. The C. L. S. C. has its own building, and its activities are enthusiastically carried on by eager readers, many of whom supplement home work by entering the vigorous classes of the Summer School.

3. Roll Call. "Egypt in the Middle Ages." (See Baedeker; "The Abd al Hakim;" Paton's "History of Egypt;" Lane-Poole "History of Egypt in the Middle Ages," vol. VI; Muir's "The Mameluke or Slave Dynasty of Egypt.")
4. Paper. "The Fatimites and the Crusades." (See Baedeker; Duruy's "History of the Middle Ages.")
5. Quiz on "Sacred Animals." (See "Masterpieces of Greek Literature," p. 306; Curtis's "Nile Notes of an Howadji," Warner; Moldenke; Rawlinson; "Animal Worship in Ancient Times;" *Scientific American*, Dec. 20, '02; "The Crocodile in Ancient Egypt," *Scientific American*, Feb. 21, '03; "The Mummification of Cats in Ancient Egypt," *Scientific American*, June 9, '00; Maspéro's "Dawn of Civilization," ch. VI; Breasted; Baedeker; Wilkinson.)

## FOURTH WEEK.

1. "Philae." Brief summaries by appointed members of references below. Illustrations. (See "Destruction of Philae," A. C. Robinson, *Century*, Oct., '03; "Restoration of the Foundations of the Philae Temples," *Scientific American*, Mar. 14, '03; Curtis; Warner; Maspéro's "Manual;" Erman; Edwards's "Pharaohs, Fellahs, and Explorers;" Rawlinson; "The Sacred Island of Philae," *Art Journal*, vol. 57, 1895; Baedeker; *London Illustrated News*, Apr. 4, 1908.)
2. Paper. "The Turks in Egypt." (See Baedeker; encyclopedias; Freeman's "History and Conquests of the Saracens," and "Ottoman Power in Europe;" Knolles's "History of the Turks;" Lamartine's "History of Turkey;" Menzie's "Turkey Old and New;" Mignet's "History of the Turkish or Ottoman Empire.")
3. Roll Call. "Napoleon in Egypt." (See any life of Napoleon; Baedeker; Freeman's "General Sketch of History;" Morse Stephens's "Revolutionary Europe;" Fyffe's "History of Modern Europe.")
4. Paper. "Mohammed Ali and his Successors." (See Baedeker; Dicey's "Story of the Khedivate;" "France and Egypt;" *National Review*, vol. 27, 1896; Müller's "Political History of the Present Times.")
5. Art Gallery of Egyptian Portraiture, Sculpture, and Decorative Art with lectures by guide. (See Erman; Edwards; *Encyclopedia Britannica*; Rawlinson; Baedeker; Petrie's "Egyptian Decorative Art;" Capart's "Primitive Art in Egypt;" Perrot and Chipiez's "History of Art in Ancient Egypt.")
6. Reading. "Glass in Ancient Egypt," *Chambers' Journal*, vol. 68.



## SEARCH QUESTIONS ON MAY READINGS.

1. What was a Nilometer?
1. Who was Victor Hugo? 2. What was the title of Margaret Fuller's monograph on women?
1. Who was Lord Elgin (nineteenth century)? 2. What is the meaning of "Quod non fecerunt Gothi, hoc fecerunt Scoti?"
3. Who was Théophile Gautier and what was the subject of "Loin de Paris?" 4. Who was Vitruvius? 5. In whose honor was the Erechtheion built? 6. What was the story of Dionysus and the Tyrrhenian pirates?

## ANSWERS TO SEARCH QUESTIONS ON APRIL READINGS.

1. Khum was identical with Ra, the sun-god. He was the god of Elephantine and the Cataract district. Satet was the guardian deity of the Cataract district. Neith or Net, the mother of the sun, was the goddess of Sais and Esna. Horus was a sun-god, the son of Osiris and Isis, and the local god of Edfu. 2. Theodosius was made joint emperor with Gratian in 379 A. D. and ruled until 395. He made Christianity the State religion, ordered the pagan temples closed, and persecuted the Arians in an effort to bring about a uniform Christianity. His theological zeal earned him the title of "Great."

1. The Marquis de Condorcet, born at Ribemont, France, 1743, died at Bourg-la-Reine, 1794, and was celebrated as a mathematician and philosopher, his work on the "Progress of the Human Mind" being widely known. He sat as deputy in the Legislative Assembly of 1791, and was its president in 1792. Siding with the Girondists in 1792 he fell with them and had to go into hiding. He escaped to Bourg-la-Reine, where he was imprisoned and probably poisoned. 2. Johann Heinrich Daniel Zschokke (born at Magdeburg in 1771 and died near Aaran in 1848) wielded a facile pen for he wrote histories and novels as well as religious monographs. His historical studies deal chiefly with Switzerland and Bavaria; one of his tales is called "The Creole;" and his "Hours of Meditation" is a volume that has had some vogue. 3. Mrs. Mary Fairfax Somerville, born in Scotland in 1780, and died at Naples in 1872; was the daughter of Admiral Sir William George Fairfax and the wife of her cousin, Captain Samuel Grieg, and afterward of another cousin, Dr. William Somerville. She became proficient in mathematics, and published books on the Physical Sciences, her "Physical Geography" being especially popular for school use. 4. Mary Astell (1668-1731) was the author of the anonymous "Serious Proposal to Ladies," which advocated the building of a religious house for women to be conducted under the rules of the Church of England. The idea is satirized in Number 32 of the *Tatler*.

1. The Island of Aegina was in the Saronic Gulf between Attica and Argolis. 2. "Doric" means "pertaining to Doris." Doris was a small country of ancient Greece. The Dorians at one time conquered the Peloponnesus and built the city of Argos. 3. Delphi was in Phocis. 4. Delos, sacred as the birthplace of Apollo and Diana, was in the Aegean Sea. 5. Apollo was the sun-god and it was appropriate that his temple should face the rising sun. 6. The temple of Athena Nike was dedicated to Athena the Victor. 7. Argolis was a district of the Peloponnesus, the part of Greece south of the Gulf of Corinth.

REVIEW QUESTIONS ON REQUIRED READING FOR MAY  
 "WOMAN IN THE PROGRESS OF CIVILIZATION," CHAPTER VIII. "SOCIAL IDEALISM AND SUFFRAGE FOR WOMEN."

1. What was Victor Hugo's statement about the eighteenth and nineteenth centuries? 2. What were the suffrage pleas of the eighteenth century? 3. What has been the social result of the introduction of machinery? 4. What is meant by "capitalism"? 5. What is the connection between machinery and profits? 6. Explain joint-stock corporations as the result of concentration of capital.

7. Describe the advantages of trusts. 8. Give modern instances of coöperation. 9. Explain the trade-union and the trades-unions. 10. Show the effect of specialization upon commerce. 11. In what manner is the modern spirit of collectivism made evident? 12. Show how it is the natural outcome of the social spirit of the age. 13. What is the general basis of the new arguments for giving the suffrage to women? 14. How did the working conditions of women start the collectivist movement? 15. Outline English legislation touching Working Women since 1802. 16. Describe the changes in women's property rights. 17. Give some names of well-known English people who have favored suffrage of women. 18. What is the status of woman suffrage in the United States? 19. Name other countries which have given women political rights. 20. Discuss women's educational opportunities in the United States; in Europe. 21. What will be the result of the application of the spirit of democracy to marriage? 22. What problems are suggested in connection with wage-earning women? 23. How does the attitude of women toward life complicate their economic situation?

"A READING JOURNEY THROUGH EGYPT," CHAPTER VIII. "THE FIRST CATARACT: ASWAN AND PHILAE.

1. What change in the country and the people between Edfu and the First Cataract? 2. What are the evidences of historic activity at Gebel Silsileh? 3. What was the method of transporting bodies to the rock tombs on the west side of the river from the Island of Elephantine? 4. Who were the "Wardens of the Door of the South" and what were their duties? 5. What is the distinctive feature of Harkhuf's tomb? 6. Why are Sebnî and Pepinakht to be remembered? 7. What relation existed between Aswan and Elephantine? 8. Where is the oldest "visitors' book" in the world? 9. What remains are found in the First Cataract dam? 10. What are the extent and purposes of the Aswan dam? 11. What used to be the especial attraction of the Island of Philae?

"HISTORIC TYPES OF ARCHITECTURE," CHAPTER VIII. "GREEK ARCHITECTURE" II.

1. What is the place of the Parthenon in art and why? 2. What men were responsible for its perfection? 3. Describe the arrangement of the temple. 4. What were the sculptural decorations of the outside? 5. What was the color scheme of the building and why was color desirable? 6. Explain the necessity of the use of curved lines to produce the effect of straight lines, and mention illustrative examples. 7. Sketch the history of the Parthenon since 430 A. D. 8. What are the psychological and physical effects of observation of the horizontal? 9. What is the advantage of bilateral symmetry? 10. What is meant by the "Golden Section"? 11. What is the distinguishing feature of the Ionic order? 12. What suggestions have been offered as the origin of the form? 13. Give instances of Greek temples built in the Ionic style. 14. Describe the Ionic column. 15. Discuss the provincial use of the Ionic. 16. What was the relation between the Corinthian and the Ionic? 17. What general change in Greek architecture was introduced in the Roman period?

## NEWS FROM READERS AND CIRCLES.

Pendragon was in the mood of making comparisons. "The editor of a German comic paper, *Fliegende Blaetter*," he began, "once told an inquirer that it was no uncommon happening for his office to receive the same joke from several parts of Europe at the same time. Whether jests break out simultaneously over a wide spread of country as epidemics do, or whether the story traveled like the news of the Indian Mutiny which far-off natives knew before their English neighbors, he did not pretend to explain." "Has the same thing happened to you?" "Something similar. It is easily accounted for, however. When many people are striving for the same goal it is not strange that more than one should reach it by the same route. Here are two Circles that have adopted the same device for saving time and labor in circle work." "Hear, hear," cried a dozen listeners. "Everybody in the Circle reads the whole lesson," explained Pendragon, "but each person also prepares himself with special thoroughness upon some one topic to which he has been appointed by the leader." "That is a capital idea," was the comment of a delegate who had been a leader herself. "It permits every one to have a full knowledge of each point, yet he gains it in much less time than if he had to study them all up himself."

"Here is another idea that has been developed in different ways by different Circles," went on Pendragon. "There are many people who are eager to have the benefit of the reading, but who are prevented by unavoidable circumstances from doing it. One Circle has as an adjunct a group of Listeners, who find the meetings rewarding and stimulating, even without any preparation on their part." "That is a sort of home missionary Circle, isn't it?" smiled a member. "Another Circle has on its lists several women who are in just the opposite box—they have opportunity to read, but they are unable to go to the meetings." "That gives a chance for the active members to clinch their remembrance of the lesson by each one visiting a stay-at-home and reporting upon the happenings of the day," suggested the North Carolina member. "It is an agreeable way to do reviewing," assented Pendragon. "By the way," he went on, "some of the Circles seem to have the idea that a critic is a person whose duty it is to find fault." "I know better than that," cried the Bostonian. "A critic should express appreciation of the good as well as the bad. He should approve the evidence of research in Mrs. A's paper while he takes her to task for inaccuracy or mispronunciation." "Exactly," approved Pendragon, "and he should remember, also, that there are several equally good authorities on pronunciations as there are on spellings." "It is a good plan, though, to choose one and abide by it, isn't it?" said the Bos-

ton member. "Choose your Circle dictionary as you do your Circle motto and flower and color," smiled Pendragon, "and then obey its mandates." "We have found a pronunciation test or match great fun as well as of great use," came from the background a voice which added meekly, "We needed it."

Everybody laughed, and Pendragon unfolded a newspaper. "Here's an account of a program that some of those clever Des Moines people carried out," he said.

"The Star of the West, symbolizing the Chautauqua movement, was the subject of the interesting program. Mrs. M. A. Scouler had for her subject 'The Star.' She spoke of the history and growth of the Chautauqua work. 'The Light of the Star' or the result of Chautauqua work was the subject of Mrs. J. W. Cokenower's five-minute talk. Mrs. Cokenower likened the Chautauquans to the Pleiades, those doing active work to the bright stars, the inactive members to the more indistinct stars. She likened the various Chautauqua books to stars whose rays would light you on the path to knowledge. Mrs. Cokenower very ingeniously wove the Chautauqua movement into a delightful little astronomy story. 'The Path of the Star, or those to whom the message comes, was the interesting subject of the message brought by Mrs. E. H. Hazen. Mrs. Hazen likened the Chautauqua work to a star whose brilliance could be viewed in the uttermost parts. Chautauqua Circles are a usual thing in Europe, Asia, and Africa, as well as America. Hardly anywhere do they not shed their light, even out on the almost barren plains there are circles bringing comfort and companionship to women removed from so many comforts. Mrs. Dawn B. Tullis spoke on 'Satellites,' or how much it means to come together in these circles for friendly interchange of thought. 'A Constellation' was the subject of Mrs. W. O. Riddell's talk. As Mrs. Riddell is president of the Federation of Women's Clubs it was only natural that the 'Federation' should appear to her as a constellation. She gave a resumé of the year's work, speaking of the Boys' and Girls' clubs, the Women's Medical Clinic, and the Y. W. C. A. The whole made a fine ending to a successful year. At the close of the program, which included musical numbers by Miss Lee and Miss Lively, refreshments were served.'"

"That is capital," applauded the delegate from Kokomo, Indiana. "We did something energetic at the beginning of the year, too. The Round Table kept open house on New Year's and entertained three hundred people. As a result we hope to get some new members next year."

"People like to ally themselves with success," Pendragon nodded

sagely. "I've no doubt your successful reception will win you recruits. It ought to."

"We have one of the most alive Chautauqua clubs I have ever known," said the member from Leipsic, Ohio. "All are doing fine work. We meet every Monday evening. The Classic year is the best year of the four, and although it is my last year in order to graduate with the 1910's, yet I feel that the system has got such a deep root that I shall always be found in the work. I am President of this thriving club and find my work both profitable and pleasant."

"Once interested, always interested," commented Pendragon. "Here is a letter from Hopkinsville, Kentucky, whose writer says: 'I am reading the C. L. S. C. for the first time this winter and shall never again be without the organized course. There is so much more inspiration in the thought that so many others are studying the same subject at the same time.'"

"It is stimulating," agreed the North Carolinian. "Another thing that is quite remarkable when you come across instances of it is the variety of people to whom the C. L. S. C. appeals." "You are quite right," returned Pendragon. "Here, for example, is a girl in Bellefontaine, Ohio, who graduated with the Class of 1908 when she was in her fifteenth year." "I know a case at the other extreme of age," contributed the Chicagoan, opening a letter. "This is from a New Jersey reader who says: 'I was born March 24, 1822, commenced teaching at twelve, and have seen eighty-eight summers. I was appointed this fall a Commissioner to the State Sunday School Convention and there it was announced that I had taught more consecutive years than any other person in the State, the number being seventy-six. Dear Chautauqua! What an atmosphere of love surrounds it! How those who have once inhaled it ever after feel a drawing to each other and a sort of relationship akin to that of blood.' The dear old lady says 'a girl of my age has so many demands upon her time that it is almost impossible to find a moment for self-indulgence, under which head my correspondence with you would surely come.' She then recites a tremendous list of activities, but she is a member of 1910 in spite of it all."

"Recently I came across yet another sort of reader," said another Chicagoan. "Listen to this letter: 'I am a foreigner and in order to broaden my scanty education as well as to familiarize myself with the use of the English language I took up the study of the Chautauqua Reading Course. I like the Chautauqua studies and think they are just the right kind of home study to fit me out as a useful American citizen.'"

"I know of another person whom the Course is helping to citizenship," said Pendragon. "A man at Dannemora, New York, says:



'By the time my debt to the State of New York is paid in this penal institution, I will be able to say, now I shall make opportunities instead of waiting for them, as I have done in the past.'

"I can tell you of some readers who have carried the Course far afield," said a New York member. "I have read alone most of the time, but a year ago I was able to gather from eight to fourteen missionaries weekly in my room and read the Course to them. A few of these ladies read all the reading for that year."

"Splendid!" agreed a Des Moines delegate. "I want to tell you of our combination of social and philanthropic work. Several weeks ago the Victoria Chautauqua Circle gave a 'Book Party' for the benefit of the library of the Boys' Club—an organization fostered by the City Federation of Clubs for the benefit of newsboys and those with few opportunities. This 'party' was held at the home of one of the members and each lady was asked to bring one or more books suitable for boys. After a dainty luncheon served by the hostess the afternoon was spent in discussing several of the magazine articles and listening to a very interesting description of a trip through Egypt by the hostess of the afternoon who had recently come from a trip through that country. Her talk was made doubly entertaining by numerous pictures and curios which she had collected. The afternoon was indeed most pleasant as well as profitable and we had made the management of the Boys' Club most happy by donating some twenty or more good books to their library."

## Talk About Books

OUR FOREIGN SERVICE. The "A B C" of American Diplomacy. Frederick Van Dyne. The Lawyers Coöperative Publishing Company: Rochester. Pp. 325.

This work is written by a former solicitor of the Department of State and is designed "to meet the needs of the general reader, the college student and the ambitious young man who, though denied the advantages of a course in the higher institutions of learning, aspires to a position in our foreign service." The chapter headings are: The Department of State, Our Diplomatic Service, Our Consular Service, Citizenship, Expatriation, Passports and a bibliography. The Appendix contains a list of all the diplomatic and consular officers of the United States, the regulation regarding appointments, promotions and examinations in the foreign service and copies of the forms of a few of the certificates and declarations used by consular officers. The quotations and anecdotes, especially those from writings and addresses of Andrew D. White, John

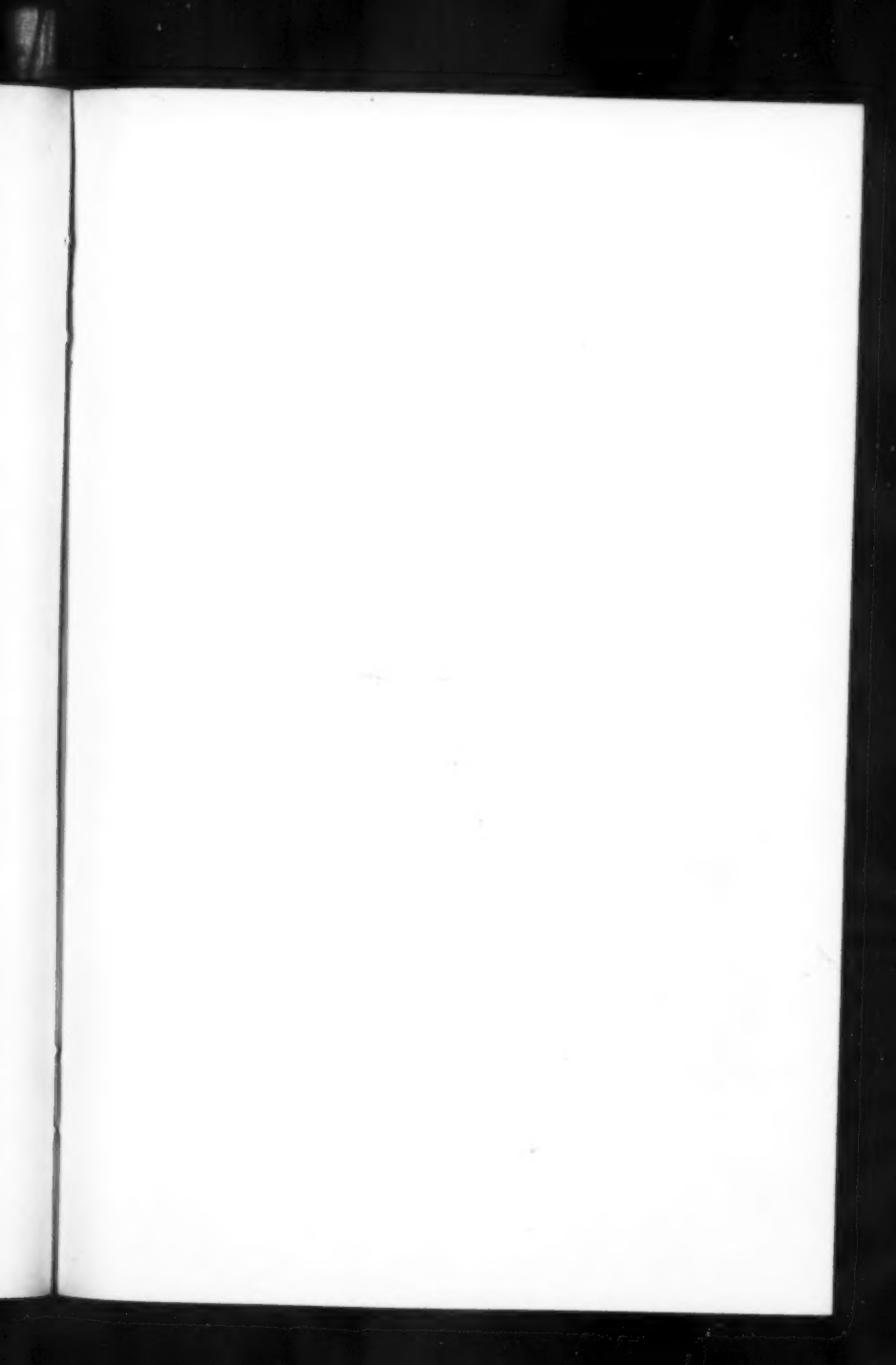
Hay and John W. Foster, are well chosen and serve to lighten the description of business and the law governing these officers which must always be somewhat dull reading to those not particularly interested in the subject. The author discusses desirable changes to be made in the law and in the conduct of our foreign relations. While one might wish for more illustrations of the work and might criticise in a few places the order, the book as a whole is admirable and gives a good general idea of the workings of our Department of State and the diplomatic and consular service.

**BUDDHISM AND IMMORTALITY.** By William Sturgis Bigelow. Boston: Houghton, Mifflin & Co. Pp. 73. 75 cents net.

The Ingersoll lectureship in Harvard University results each year in a small volume which presents in compact and popular form some discussion of one aspect of the problem of human immortality. Those who have given the lectures in years past include such men as Josiah Royce, John Fiske, William James, William Osler, Samuel McChord Crothers, etc. The lecture of 1908 was given by William S. Bigelow, the subject being "Buddhism and Immortality." The subject is one obviously difficult to present clearly and convincingly in brief space, and to say that the author has succeeded in making clear the Buddhist doctrine of volitional consciousness, consciousness freed from the restrictions of the sensual nature and dependent upon the will alone, is to accord him considerable praise. Yet though the theory is intelligible enough that leads to the Buddhist conclusion, Nirvana, the reader innocent of philosophical training will find it next to impossible to actually grasp the concept of "limitless consciousness unified with limitations will." As an exercise in reading one is interested thereby, but religiously one is but vaguely stirred. The idea is, perhaps, one which because of the limitations of the human mind it is actually impossible to grasp.

**THE TEACHER.** By George H. Palmer. Houghton, Mifflin & Co.: Boston. Pp. 395. \$1.65 postpaid.

As explained in the author's preface, many of the essays which compose this volume have appeared in other publications. Those who have found inspiration in "The Ideal Teacher," "Self Cultivation in English," and "The Glory of the Imperfect" will be glad that these and other illuminating discussions of the splendid profession of the teacher have been issued in a form convenient for reference. Certain papers on Harvard problems are the result of the author's careful diagnosis of some of Harvard's necessities. "A Teacher of the Olden Time," a fine study of an interesting and unique personality, has the sympathetic touch which characterizes the author's relations with humanity, and a few papers by Alice Freeman Palmer complete the collection.





Head of a Colossus of Ramses II in Front of the Abu Simbel Temple. (Taken from the top of the head of one of these colossi.)

(See "A Reading Journey through Egypt," page 333.)